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## Truth and Reality

What is truth? Does it come from our senses and the external world around us or can we trust our internal senses?

Intelligence is subjective and truth is subjective, truth is really just discovering what the most accurate emotional reality is - and measuring emotion is extremely subjective.

All the words the people use are really subjective then - anything complex that isn't scientific would be subjective - or could be considered to be subjective. there are different emotional concepts that are tied to different words - if Jung found out that everything in life was a mental construct or an archetype I don't know how he would react. There aren't just a few words that are significant that are archetypes - but practically every word that is psychologically significant or a mental construct is significant in some way.

When someone says the word 'god' that is significant as an exclamative or declarative word - they are making a statement or trying to convey emotion or distress. So the word 'god' is probably the best example for a word that is used to convey emotion because people say it when they are emotional - similar to using a swear word only swear words are more vulgar. So the word 'god' is used in a similar fashion to using swear words only it is less vulgar and possibly more emotional.

So when someone says the word 'god' what are they being subjective about? they are simply being emotional - it could be subjective to decide if they are emotional, however it might be obvious because of their facial expression or tone which could help convey if they are being emotional or what their feelings are.

So how emotional people are or how much they are feeling might not be so subjective because humans can see facial expression and tone of voice, etc. The more complex subjective feelings and ideas that people have might be harder to understand or prove, however.

How could all of reality be perceived? It would be perceiving everything all at once - in previous articles I mentioned that there was unconscious and conscious and emotional and cognitive perception. If someone views something emotionally then they are just looking at their emotions and how they look at it unconsciously - but if someone is perceiving something consciously it is a more conscious and deliberative attempt to view the world.

However, how is everything then perceived? What is the 'mind's eye' so to speak? People don't just see the visual world but they perceive everything emotionally and cognitively. How could someone understand what they are taking in from the world around them?

There are different ways of understanding concepts and experiences intellectually - emotionally how life is experienced is rather simple because everything could just be described in emotional groupings - this event evoked this and that feeling, etc.

However the intellectual is much more complicated - animals could just experience emotions and feelings however if you think about an experience you could frame it in very different ways. Different experiences might evoke similar emotions - because there are only a few basic emotions, however someone could think about the experience in rather different ways.

What does that mean - to think about something in a different way? Someone could think about something with a different emotional perspective - for instance think angrily or pessimistically (sad); however that would just be thinking with the different emotional groupings that I already mentioned someone can feel with.

Any idea could tilt how someone views something intellectually. There might only be a few basic ideas just like there are a few basic emotions; however there are probably a lot more basic ideas than basic emotions because when someone thinks about something it is very different than from when they feel something.

An idea could be tied to an emotion or feeling - that is why feelings and emotions differ - because their associated ideas also differ.

## A Conversation About Measuring Emotion and its Conclusion: Mood Classification

This may help you in describing your own emotions. After some conversation about the nature of emotion, Alex asked more directly how could you measure the emotions someone experiences (or at least the more significant, primary ones). I responded at length about how you could get into specifics about such a thing, pointing out you could assess all of the small emotions and factors and see how those played into the larger emotions and factors, and you could observe certain things which could make it easier to assess the emotions. I eventually reached the conclusion that the best way would be to do a good job of mood classification. ...

## Measuring Emotion

"Alex" (Xander T. Evans) in this conversation was initially a person who sent me an email about one of my articles.

Alex: I am very intrigued by the report you did entitled, [The Psychology of Emotions, Feelings, and thoughts](#). I would like to discuss further research and run a few questions by you if you have time. ...

Mark: ... it is there are different ways of categorizing observations of emotion, one is common observations (such as sex is good for someones emotional health) and functional observations (when an emotion stops at one second and another one takes its place, what is happening there, what are the emotions, why do they stop and start, etc (for example, if someone thinks a happy thought it might stop the negative thought completely) also, what are the degrees to which the emotion is felt, is it completely gone etc. ...

Alex: ... interesting though. Sort of questioning if humans can have multi-emotional tracks or just one or two emotions at a given time.

It dose seem like someone can be happy but still worry about something, but then are they just fronting the happiness on the outside when really they only feel the discontent of worry emotionally?

I was asking previously because of an A.I. system I have been working on for some time now. When I came to the problem of organizing the emotions, I became very confused with a proper way to organize them. So many generic psychology charts show happy and sad as opposites and depression as a gray or blue. Personally I don't think they relate to colors in any fashion other than what we base on our own personal experience.

Many teenagers find black to be comforting instead of morning. Its all about cultural relativity. ...

Mark: Ok. This seems obvious when i think about it now, but obviously there is going to be distinct emotions when you're doing something that are dominant, also emotions are going to change in an interaction or over the course of doing any one thing (someone could be being mean, the nature of the pain could change in a consistent pattern)

Alex: and then you run the question of things such as "S+M" where the boundaries of pleasure are pushed slightly into pain as a way of building towards anticipated release.

This is also true when waiting for fruit to ripen on a less morbid note....

So yours noting that as emotions continue they slowly regress in comparison to there physical input. Sort of like a drug addict always needing more drug induced input to get the same emotionally stimulated output?

Mark: I think that any new stimulus (assuming you like it a lot) (such as getting a new toy or meeting someone new) seems to provide the most emotion at first because it is more interesting because it is new. That is how emotion could change over a long period of time, I would like to know how emotion changes on a more moment to moment basis like in an interaction, how often does someone realize they made the other person happy or when an emotion occurs. People might know they made someone else happy, but i don't think it is like they become happy at a certain time and go from normal to happy in one second. People notice a lot of things that are emotional all the time you just wouldn't think of them as emotions but they really are -for instance - when you do something like say hi to someone you might have noticed that they were sad which caused you to say hi. You might or might not

realize that you realized they were sad and that is why you said hi. That is how life works I would say, emotions cause people do things and sometimes they notice them and sometimes they don't.

I just realized something else. Emotions change in dynamic ways, my guess would be many more ways than saying they decrease over time. Each emotion could have a unique feeling - for instance the emotion happy could feel slightly or largely different each time you experience it. As an emotion continues over a period of a few minutes or days or any time period how it feels could change slightly or drastically. One emotion could lessen another emotion, like pain could make you less happy. One emotion could trigger another emotion - the emotion pain could trigger the emotion of happiness. Thoughts, physical inputs, and emotions all interact and influence each other in various patterns and in how they feel. I couldn't guess how many major patterns there are.

Alex: awesome, see this brings me back to my very first question. How you would measure the "primaries" of emotion.

All the parts that fit together that cannot be measured in any other way. I am certain like a multidimensional color wheel that an emotion can change intensity, relevance, sort of like opacities, and hues...

It's an oddball concept but I do think you could relate it to the moment to moment changes. You may experience contentment throughout the day and feel what some would consider many shades of green. Towards evening, like an old painting your emotions would sort of blur with less energy to fuel them, still dynamic and still very interactive even through the night in dreams.

I find interest and question in so many aspects of life it's hard to focus on just a single topic, though I must say if you could figure a set of dimensions to measure emotion with, you would have a much better time recording and studying them.

The way you brought it up reminds me of waiting for a phone call from a friend when maybe reading a sad novel. You get so into every page your nearly living the drama feeling more and more concerned for the direction of the protagonist. Then suddenly the phone rings and your perk up with a contradicting grin. This to me acts out a scenario of what you mentioned. ...

Mark: Ok. I think a way to measure emotions would be for the person experiencing the emotions to describe what the emotion feels like. Something that might help them do that would be to compare the experience or time period or object or whatever you want to know how it made them feel to things where they know what the feeling was like. For instance someone could say, "going to the restaurant felt more like talking to my girlfriend than moving lawns". So I think the only thing you can use really is things where they have identified what the feeling is like. If they don't know how something made them feel I don't know if they could use that to compare it with because it wouldn't be significant. If they say, That is kind of obvious though, the only way to describe how you feel would be to say what the emotion you felt was or compare it to something else significant. Maybe talking about significant things would put the person in a higher emotional state where they obviously appear to be more emotional. I noticed people when they are experiencing intense emotions, it is obvious to me - their eyes get watery or intense looking. Maybe in this state you could measure emotions better because they are really feeling emotions then and are being emotional. There is obviously a physical reaction in this higher state (the eyes I mentioned for instance). I also sometimes notice that there is at least a slight change in tone or whatnot when a person realizes something significant or just changes tone and starts to feel a new emotion that might be strong or not. I don't know if in the higher emotional state you could compare and rate different physical clues to different types of emotion. Though it would seem to me like it would be easier to see how someone feels about something when they are really in a "feeling" kind of mood. I guess an example of this would be someone saying "I don't care about that, it was nothing like (this other thing I felt)" Then maybe you measure the strong thing they felt by describing about how intense it was for them. I think in this higher more intense emotional state people could more obviously display how they feel about certain things, for instance if you mention something their eyes could glow or be really intense for those seconds and this would tell you rather well what the thing you mentioned felt like.

But I guess it's obvious that emotion is expressed in the eyes very well. You can just use logic to guess what someone might be feeling after you studied their emotions in the higher emotional state. This is kind of like ink blot tests - once a psychology researcher did the test on me and said I was depressed. I realized later that she was able to read my emotions better by doing the test and evoking that emotion from me. If you just go through

someones significant life experiences you might be able make them more emotional or easier to read. That I would say is the only way to measure emotion, other than studying them and trying to figure out what makes them feel. I also think you might be able to use computers to analyze exactly what someone is feeling by looking at changes in the eyes and analyzing those changes carefully - but I am not in a position to do that. The eyes display so much information, you could easily measure subtle changes and observe those changes in a real situation.

I don't know if you could take this any further than that. Maybe I could classify more about the emotion that is occurring like you suggested. I think what is happening when people experience feeling is a lot more complicated than just saying, "this person is mostly happy, but also a little sad". Think about that, a state of feeling at any one time must be incredibly complex. I would think that this state is dependent on what you are doing right then primarily, or what you've been doing or started doing in the past hour. For instance, if someone said something to you that made you feel bad, then you know the primary feeling is sadness, but what is unique about it you could describe by describing the other person, why that person makes you feel bad, what about the comment they made exactly made you feel bad. That would be the primary emotion in that circumstance. Or if you are mowing a lawn, the primary feeling you would probably be experiencing is the feeling of mowing lawns, unless you are off in your own world thinking about something else anyway. That seems really obvious when I say that - that people feel emotions about what they are doing and each emotion is unique. Maybe you could do - this person is mowing lawns, and he is this much emotional (maybe from reading his eyes to see how emotional he is at that moment), so those emotions must be coming from mowing the lawn. I would think you could make a computer program that could at least read how emotional someone is anyway. Then try to attribute those emotions to what they are doing or have been doing recently.

I mean, if you are doing something, that is probably going to be the primary feeling. If you reflect on that later, then the reflecting will bring up the feeling again. You could try to measure how strongly the person is feeling during one of those two examples, and how strongly they are feeling will probably be feelings for what they were doing or thinking about. I don't know how you could connect the strength of feeling to what they have been doing. They could describe what they think they are feeling, and they could describe how strongly they are feeling in general and try to connect the two.

I mean, try to connect how strongly they are feeling, what they think they are feeling, and what they have been doing.

I think that way you could discover a lot. There are at least two dimensions for feelings, one is how strong it is, the other is what it feels like (apples or oranges). The feeling could be of various types, there could be long-term feelings like depression or the opposite of that. There could be short term feelings maybe like the feeling of mowing a lawn, and there are moment to moment feelings that are things like changes in the tone of a conversation. Feelings could be intellectual or emotional, or other ways of categorizing them such as aggressive feelings or feelings when around machinery. Maybe if you just find good ways of classifying the feelings like that (by observing how similar types of things feel, you could use a more significant, emotional example of something of the same type as a less significant object in order to identify the emotion the less significant object caused in you) so you could measure them better because you did such a good job classifying and comparing them.

I mean think about it this way, the only way to measure emotion would be to ask about the strength of the emotion. Maybe you could have a computer compare expression in the eyes to how strongly someone described their emotions were being felt at that time. That might seem awkward, asking someone, "how strongly were you feeling right then". I don't know if people would really know the answer to that. I mean, if someone doesn't know that they are depressed or not, how could you possibly come up with a reliable way to measure that emotion? The only way I can think of is to design specific tests that might evoke the proper emotions, like a ink blot test that was designed to bring out the emotion depression or not - or another test that was designed to bring out what that person was feeling right then (maybe of a certain type). Then you could have a computer measure expression or change in the eyes.

The complicated thing would be classifying what type of feeling it is. It would be hard for someone to assess the strength of the feeling or how short or long term the feeling is (seconds, hours, days etc), but it would probably be harder to describe what it feels like exactly. Though I could still probably come up with a list of ways of classifying the feeling - I already mentioned intellectual, emotional, aggressive. I don't know if someone would really understand those things in a way they can actually feel and experience, but someone could still guess that

the feeling was composed of certain aspects. For instance if you are in a house you could say that the person might be experiencing feelings related to houses. Maybe there are a few major types of feelings (that are more descriptive than just the defined emotions and feelings at least). Those could reveal more specifically what someone is feeling and that would be more like you are measuring their emotions. If someone is experiencing affection, for example, maybe you could more accurately assess how much affection they are experiencing if you identified some of the key emotion generators for people (like if they were around machinery, or in a house). Then you could say, well this person was around machinery in a house, so they must have at least been experiencing this much emotion because those objects usually generate a lot of emotion for people. If you assess the circumstance the person is in and label everything that could be generating emotion, maybe there are only a few things in life that are key emotion generators (types of emotion I guess). For instance if you are trying to measure how much envy someone is experiencing, you could have labeled certain things as key for generating the feeling of envy that would also help classify the type of emotion it is (or the type of envy feeling). If you understood that sibling rivalry was significant, then you could say that a lot of envy was generated in this instance because the two people were siblings. I guess what I am saying is you could label everything in life that clearly generates emotion, such as things such as sibling rivalry, houses, machinery, people being aggressive, and you could then use these things as tools to identify how much emotion someone is experiencing. You could do this because you have an understanding of each of these key things of how much emotion they generate because they are significant things of which you really understand, or feel in a way how significant they are and how much emotion they generate. So it is like I said before, compare the emotion or experience you want to measure to things where you know what the emotion felt like, which would probably be anything significant, basically.

But I guess that seems obvious when I say it that way. Identify the time period the emotion occurred, its strength, label and classify it as much as you can (what type of emotion it is), and then compare it to other significant emotions and experiences in life so you get an idea of what the emotion feels like. You could make a list "this emotion feels like...". What if someone couldn't really identify what the emotion felt like though. If they compared it to other emotions and experiences, would that really give them a good feeling for the emotion so they could "measure" it? Is anyone ever really able to "measure" an emotion by getting a feeling for it? You could clearly ask someone how an experience felt on a scale of 1 to 10, how strong and powerful and potent it was. Maybe you could have a few other things to compare the emotion to that could help measure it, for instance ask "on a scale of one to ten, how aggressive do you think this emotion was". So if someone went to a park you could ask a series of questions to help measure that emotion.

1. What was the time period that you were experiencing most of the emotions from being at the park, (for instance) when did you start to get happy and when did that emotion end.
2. Was this feeling you had at the park strong or weak? 1-10?
3. Was this feeling similar to aggressive feelings you have had or was it aggressive? 1-10?
4. Was this feeling like this other (whatever it is) significant life experience or emotion you had? 1-10?
5. Was this feeling like silly feelings you have experienced in your life? 1-10?
6. (You could keep going on trying to compare and measure it in relation to these other significant life emotions and experiences)

I guess the hard thing to do to improve that list would be come up with the "significant" life emotions or things to compare the emotion you want to measure with. But I guess the things you would compare it to would be things that the person could actually measure with a scale of 1-10. They would be things that are so significant the person could come up with a measure of how much they relate (because they have a feel for the emotion involved). I mentioned silly and aggressive feelings, though I don't know if someone could answer, "how aggressive was going to the park". It seems stupid when I talk about it that way, but it makes sense, to measure any one emotion (say the emotion of happiness from going to a park) - it could help to describe it better by comparing it to other emotions or experiences. I guess that way you are describing emotions by using other emotions and significant things. So for the feeling of envy with a sibling the significant thing you could compare it to would be "sibling rivalry" in general, and you could go on comparing it to aggressive or silly emotions (or other significant emotions or things). So maybe that is the way to measure emotion, find the other emotions that relate and ask on a scale of 1-10 how much it relates. Like you could ask how much does the emotion passion relate to the feeling of envy you had for your sibling or your emotion of happiness at the park. I would think this means that any one emotion never stands by itself, that all emotions are mixed with other emotions, this is obvious if you consider that it is hard to be completely happy without being at least a little sad or irritated at the same time.

Ok. So again, to improve the list it would be good to know what other significant emotions, life experiences, or just significant things in life are (and how they relate) because those are obviously going to generate the most emotion, relate the most and make it easier to measure the emotion you want to measure because the emotions are so large you have an idea as to their size. So what I guess is occurring here is that in order to measure emotion, simply analyze all of the factors involved with that emotion that you know. If we take my example of the person going to a park and being happy, you could analyze if there was a dog at the park that made him happy, or if someone was flying a kite. Though I don't know if going into small details would really matter because those things aren't significant enough to generate noticeable amounts of emotion. It would seem the other significant thing to factor in would be what other emotions were evoked at the park, what emotions relate to the emotion happy, in this way you make the analysis more significant (discussing more significant things) so you would be better able to measure the emotion involved.

So just analyze all of the key emotion generators and emotions that relate to what you are trying to measure (an experience, emotion etc) - this might put the person in a higher emotional state in which they are easier to read, possibly showing more expression in the eyes. What might help is if you knew what key emotion generators were and what emotions related to certain experiences or other emotions.

Your examples I think showed well experiences that are clearly emotional. I think one significant factor I know that is worth mentioning is changes in tone. Every time the tone of a conversation changes, the feeling associated with that tone changes likewise. But I think that tone applies to more than just conversations. When someone is mowing a lawn, he might have a certain tone that is happy or a tone that he is upset. He might become slightly upset many times throughout mowing the lawn if he keeps making errors, being slightly upset I would say would be like a change in tone. Tone is just a way of saying that there are slight changes which you can notice (similar to the color wheel you mentioned). Only there are more emotions, feelings and changes in tone than the few colors which exist. My point is if you take note of all the small changes in emotion and tone, such as each time the person makes an error, you could better measure how those all add up to the overall emotion. The changes in tone that people have (which I think are most noticeable in conversations) occur all the time when they are doing other things. Each one of these tones is a feeling that could add up to large amounts of emotion. If the person becomes upset 20 times because of small errors, you could say that he was very upset. You could factor in the other changes in tone that occurred while he was mowing the lawn, how many times he smiled or achieved success. Maybe a negative change in tone ruined his getting a positive tone the next time he did something well. My guess here is if you can analyze the the moment to moment changes you might be able to see how it all adds up.

I know that my reply basically went from stating in order to measure emotion only assess significant factors, to saying the opposite of that (asses the small factors). I think the significant factors are going to show up as the small factors as well, however. If you think about it, maybe the feeling of happiness for going to the park only start in a series of tone (feeling) changes once you walk into the park - and then could stay at that level of happiness after you are in it. For example maybe once you see the park your happiness would go up a little, then after you enter a little more, then after see something a little more - that is just a guess as to how these small changes might play out. I think they might be able to be observed because people can notice changes in the tone of a conversation, why not changes in the tones of everyday feelings? All those small changes contribute to the larger, more significant feelings in some way.

I don't know exactly how all the small feelings play out in everyday life. My guess would be that it is incredibly complex, experiencing many feelings (that are at least slightly noticeable) every hour. You might only describe one large feeling as taking place over an hour, or if it something like pain the large feeling could occur for the minute you had the pain. I don't know what a large feeling would be that only lasts a minute other than the feeling of pain, which can be large in a very short time period like a minute or a second. It would seem that the emotion of happy can only be large over a long period of time, like if you were happy for an hour or a day you could say that the feeling there was large because it lasted so long. I don't know how someone could say, "I felt a large happy feeling for a couple or seconds or minutes". That is why it might be hard to notice how all the small changes work and add up to the larger feeling of happiness throughout the day. Because these minor changes in feeling might be hard to notice, but probably still occur a lot. Like when you said the person perked up when he got a call from a friend, that is an example of a small change in emotion that only lasted a brief period of time. Him perking up was a positive emotion that lasted a few seconds that probably made him happier for a longer period of time. I think I can describe these small changes by saying something a little silly - that you can label every little thing that happens in



life as positive or negative, or with any description of feeling or an emotion. You might get a little envious and not even notice it, but would still be there as a change in your attitude that occurred suddenly. Or anything really, whenever someone says anything that indicated that emotion was felt (like the baseball game was fun, or when they hit the rock it was annoying) you can take that and analyze it in a larger context of feelings - of how the small and large feelings play out. I think these minute changes occur all of the time and contribute to larger feelings and how the other minute changes play out.

So I guess I can add to the list of questions some points about small changes:

1. What were all the small changes in emotion that occurred, and how do these changes relate and contribute to the larger emotions that you were experiencing at the park?
2. If you do not know what all the small changes in emotion were, maybe you can guess what they were by seeing how the small changes (or the larger emotions) might have influenced any of the feelings you experienced at the park (since it all occurred as one event in the same time period).
3. How did the small and large changes in emotion and in your experience at the park influence your other small and large emotions and actions at the park?
4. What happened at the park? Which of what happened at the park were the most significant for you emotionally? Is it just going to the event and the event overall that was emotionally powerful for you and the only emotion you can identify? Or can you identify other small emotions that occurred (if you step back and look at what happened at this event)?

But I think if you were going to want to actually try to measure emotion accurately, the smaller emotions would be too hard to assess. There might be an expression in the eyes for things like "annoyance" "interest" "sadness" or whatever eyes can express, whenever an eye expresses something that a human can figure out - you could ask a computer to measure that same thing. But those would just be things that the person is trying to communicate with their eyes at that moment, it wouldn't necessarily be what they are really feeling. Maybe to try and determine the primary emotions, you could have the person do something fun for an hour, then look at their eyes and determine what changed from before. Wait another hour and do the assessment again. That second assessment would determine how much of the "fun" emotion was still present after an hour. I don't know how many emotions someone could assess like this. You could have someone do something interesting for an hour, then do an assessment of their eyes to see what changed. I don't know how you would assess the eyes if someone did four things in a row (hour after hour) that each were different emotions, say something interesting, then something boring, then something happy or fun, then something sad. Would all of those things be displayed in the eyes at the same time? This would obviously be very slight changes in the eyes that my guess only a computer could pick up. But the change might be consistent for all people - allowing it to be accurate for everyone.

I don't know what this change might be visually - I mentioned the wateriness before. If someone can display an emotion with their eyes on purpose, maybe that would just be a more obvious example of how the eyes could show that. I think eyes change in two ways, one would be what the expression is - the other would be the "heaviness" to the eyes. For instance if someone was tired their eyes might look more drugged up - or if someone was emotional they might be watery. That I think would show the longer term, primary emotions because they have a physical change in the eye, versus just something you are expressing. The primary emotions probably cause a different physical condition that might be able to be read by subtle eye changes. I am not a medical doctor, but I know that if you feel very strongly you also have a physical reaction as well.

Though I don't think there could be much for us to discuss about measuring that since it would be mostly about computers if it was possible at all. I think a better example for how the small changes can add up to the larger more primary emotion would be if someone had a hopeful thought a couple of times when they were sad. Perhaps that made them happier and lessened the sadness. The previous example I used was of someone mowing a lawn who kept hitting rocks. Each time they hit a rock, they might get more irritated - you might be able to see how irritated they were overall if you looked at what happened each time. It might have stifled happiness from doing the rest of the job well. I don't know how many other clear examples you could discover other than the hope example and the being irritated example. If you discuss these small changes enough with someone maybe they will be capable of labeling how strongly their primary (and possibly minor) feelings were.

Some things (small or large phenomena) that could help someone assess how much emotion they are experiencing would be to consider:

1. What were all the thoughts you had and how did these impact your feelings
2. What were all the things (small or large) that happened and how many of these do you know impacted your feelings
3. What was your emotional state (for instance if you were worried) and how did this impact your feelings and what happened during the event
4. Did you have a physical reaction to anything that occurred (for instance jumping in excitement, or blushing) that might indicate a feeling occurred

I guess this means what I that what I said earlier about how anytime anyone makes any comment about emotion at all, they are indicating or trying to measure emotion to some degree. I am sure most people could come up with a lot of examples of this, and frequently do it themselves. Saying things such as "this happened so many times it annoyed me a lot". The word "annoyed" in that statement indicates the feeling of annoyance. There are degrees to which someone can describe what the feeling was like or describe the circumstances around it. An entire book could just be trying to describe the feeling for what something is like. Even a book that doesn't go on and on trying to write about how something felt, just any ordinary book has a feeling associated with it or that was communicated by it. I think most times people try to communicate emotion or how they felt they aren't very descriptive (at least from my observations). There could be someone who is very good at describing their emotions and gives a good idea as to how much they were feeling. I don't know the best way or all the ways someone could make describing feeling more scientific and accurate. You could do studies and find out what things someone says are more clearly emotional or what the best way to describe emotions for certain things are. I already mentioned that noticing everything that happened during an event, all your thoughts, your emotional state, and your physical reactions could be observed. There are probably many more better examples than my being annoyed while mowing a lawn example (that would be the type for asking about everything that occurred) and the hopeful thoughts alleviating sadness example (which would be for what all your thoughts are).

I already mentioned that you could try to measure an emotion by comparing and contrasting it to other relevant and or significant emotions or life events. You could try to compare an emotion to other emotions of the same type. I believe some people have already grouped emotions into various categories and ways of organizing them. It might help if someone reads a good description or explanation of what that emotion is and feels like.

But each persons own perception of their emotion or someone else's emotion is going to be very subjective. It isn't like you can measure emotion exactly, at best a large group of people could discuss how something is emotional or how significant something was in different ways. There are probably signs that indicate something is emotional, for instance if you like something a lot it is probably going to be more emotional for you. If something impacts you in various ways or causes you to do various things it is probably going to be more emotional.

Some of these things could be simple physical things, like playing with your hands or shuffling your feet. There are obviously the facial and eye expressions. That is why I already mentioned changes in the tone of a conversation, I would say that that is a significant part of life considering that conversation is the main way people interact. I don't know what would be the indications of the more primary emotions, maybe there is a certain tone or attitude someone adopts when they have one of those primary emotions, as well as certain actions (mental or physical) that follow along.

If people can notice tones in conversations, then maybe they can notice the tone of how someone has been feeling for the past hour or few hours (which would be their "primary" emotion". Though I don't usually notice if someone is happier than they usually are. If someone was sad or very happy I might notice it but most of the time I don't think I notice things like that. Someone could become happier than usually and other people probably wouldn't notice it at all. Does that mean that the only primary emotions are "happier than usual" "normal" and "sadder than usual" - since those are the only things other people might notice? If you think about it that way, then measuring emotion is simple. If you think about it the other way I suggested, which was to discuss with other people the many ways something impacted you emotionally, then emotion seems very complex.

I think the 'primary' emotions someone experiences would be simply changes in mood. I think if I find a good way of classifying moods then that would be the best way to measure the main emotions that people experience. If you think about it, there are so many single emotions you couldn't really say that the person mowing the lawn (who kept hitting rocks instead of just grass) was just 'happy' - that would be too simple of an assessment of his emotional state. A better assessment would be something like happy (from the action of mowing the lawn), with a

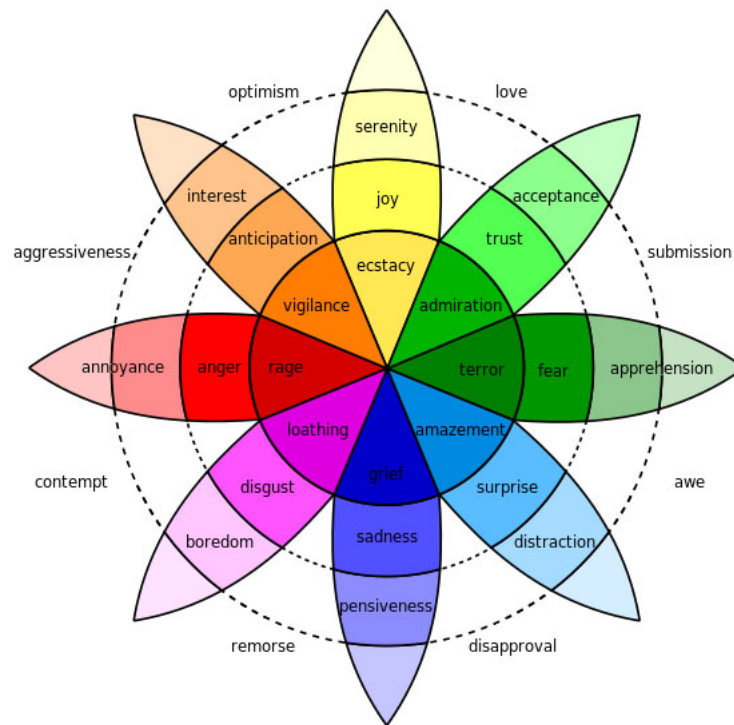
little excitement, a little fear (from the loud noises hitting the rocks made), a little anxiety from hitting rocks a lot, and a little bleak and sad at being such a failure.

So the person mowing the lawn for an hour or so I would say developed a certain mood for that hour. A mood is just an emotional state, a set of feelings that are similar or point in a certain direction. Like someone could be a mood to do cooking, and they could have a certain set of feelings that come along with that. From the time they start cooking to the time they finish the feeling of the mood they are in for cooking is going to change, but is still the same mood with the same basic feelings. So a mood then in my view is just a certain set of feelings that relate to one thing (like cooking, mowing a lawn, or being happy or sad). An emotional state is also a certain set of feelings however they aren't necessarily about one thing, it is your entire emotional state including everything going on. A mood is just the emotions related to what the mood is about, which is probably going to be what you are doing. You could be in the mood to do cooking without actually doing cooking, and in that way you'd be experiencing some of the emotions you do when you cook without actually doing it. However, you could describe your entire emotional state as a mood if you labeled the mood well enough or if your entire emotional state was simple enough to be described as one mood (though I don't know if you could say someone's entire emotional state was of "cooking" or "happiness" for example).

## **Classifying Moods**

A psychological mood is a relatively long lasting emotional state (a few days or so) (a temporary mood I would say (which is the kind of mood I am referring to in this article) lasts from a few minutes to a few hours). A mood therefore could be comprised of many different feelings at the same time. Moods can be positive, negative, neutral, or a mix. You could have a unique mood that maybe only you experience, such as a certain attitude that comes up around someone or someplace. You could then be in your own personal "mood" - because this mood has a unique feeling. Maybe in this mood you are both sad and happy at the same time, maybe you can classify what emotions are occurring and know that you might be the only person to experience a mood like that. Any emotion or feeling could be a part of a mood. It is really just a matter of how much of the feeling you can identify and label.

I would say that love is more of a mood than joy, because love is a much more complex emotion. If you are joyful, then you aren't sad, you are only describing the single emotion of happiness. If you are experiencing love, there might be many emotions that go along with it. Similarly, aggressiveness is more complicated than just being vigilant - if you are aggressive, you could be happy, frustrated, sad, optimistic; however if you are vigilant you are just being "ready". However, that is just how it seems to me, you could be joyful but still be in a more complicated mood than if you were experiencing the emotion of love, and you can be vigilant and be in a more complicated mood than you are when it seems to you that you are being "aggressive".



Robert Plutchik created a wheel of emotions in 1980 which consisted of 8 basic emotions and 8 advanced emotions each composed of 2 basic ones[[footnote](#)] It looks to me more like the "moods" are on the outside while the single emotions are towards the center.

Plutchik, R. "The Nature of Emotions".

<http://replay.waybackmachine.org/20010716082847/http://americanscientist.org/articles/01articles/Plutchik.htm>  
1 American Scientist. Retrieved 14 April 2011.

The advanced emotions in the graph by Plutchik are the ones on the outside. They are advanced because they are a combination of the two legs of the diagram that they are in between. For instance aggressiveness could be the result annoyance, interest, anger, anticipation, rage and vigilance. The interest there raises the persons energy level and the anger directs it into aggression. Like I said before, some emotions and emotional states, moods, can be very complicated and some can be very simple. Just basically describing ones feelings in the most complicated way, by showing all of them and how they relate to the other feelings, is a great way to try to think about what you or someone else might be feeling.

An emotional state must be a lot more complicated than simply being a combination of a few feelings like afraid, happy, sad, anxious, etc. Each one of those feelings is going to be unique every time based upon what happened. For instance, if you were afraid because there was a gun involved, then the gun is going to contribute to the unique feeling of fear for that instance. There are probably going to be other things contributing to your feeling of fear that you aren't aware of but might be if you thought about it more, maybe something like a person you met earlier that day or some other smaller factor you might have not been aware of.

That just basically means though that everything in life contributes to unique feelings and emotional states. That is rather obvious, it is just then a matter of figuring out what the significant and relevant factors are. There might also be significant things that aren't obvious to most people, however. There is a way that emotions function on a moment to moment basis that is significant. If someone understood how much happiness would be too much for someone, then they might understand when someones excitement would automatically decrease in order to

decrease the happiness to keep it from getting too large. A sort of emotional balancing probably occurs between emotions all the time that would be worthy to note. If you take into account all the thoughts that people have that they are not aware of, it seems clear that many of those thoughts could be significant you just don't happen to aware of them unless you learned which might be significant first. There are prejudices, social judgments, perceptions and self concepts - a lot of which you might not be aware of.

You could do your best to guess everything that someone was feeling at that moment. If you think about it that way, you could describe someones feelings based off of real things around them and that happened to them, instead of just with feelings and emotions. Just saying, "this person just went to the store" reflects something about their emotional state. It is taking it too a deeper level of analysis to then say, "this person just went to the store, so they are happy they got to get out of the house". If you just describe absolutely everything that is going on you would then have a better idea as to what the person was feeling. You can ask someone what their feelings are or what the best way to describe them would be. Showing the emotions (like the diagram by Plutchik) could help to discuss what the feelings someone is experiencing are.

The emotion annotation and representation language (EARL) proposed by the Human-Machine Interaction Network on Emotion (HUMAINE) classifies 48 emotions.[\[footnote\]](#) Those emotions are grouped into categories which I see as types of moods that people can have. There is an art image for each of those categories beneath. I have an analysis of each of the categories beneath the art images. Basically what I have done was show how there are other feelings and emotions (along with thoughts and emotion changes) that probably accompany those various moods. That is what a mood is, a set of feelings - and typical sets of feelings can be described and classified. There are also going to be certain thoughts that accompany various moods, and certain ways the emotions fluctuate (and how they fluctuate in relation to other emotions).

"HUMAINE Emotion Annotation and Representation Language". <http://emotion-research.net/projects/humaine/earl> Retrieved June 30, 2006.

#### **Negative and forceful**

- Anger
- Annoyance
- Contempt
- Disgust
- Irritation

#### **Negative and not in control**

- Anxiety
- Embarrassment
- Fear
- Helplessness
- Lonely
- Powerlessness
- Worry

#### **Negative Thoughts**

- Doubt
- Envy
- Frustration
- Guilt
- Shame

#### **Negative and passive**

- Boredom
- Despair
- Disappointment
- Hurt

- Sadness

### **Agitation**

- Stress
- Shock
- Tension

### **Positive and lively**

- Amusement
- Delight
- Elation
- Excitement
- Happiness
- Joy
- Pleasure

### **Caring**

- Affection
- Empathy
- Friendliness
- Love

### **Positive thoughts**

- Courage
- Hope
- Pride
- Satisfaction
- Trust

### **Quiet positive**

- Calm
- Content
- Relaxed
- Relieved
- Serene

### **Reactive**

- Interest
- Politeness
- Surprised





Negative and forceful

Anger could be a big component in being negative and forceful. I don't know how negative and forceful someone could be solely because of something like disgust or irritation or annoyance. Hate or contempt makes sense as well as those are also powerful emotions. I can image someone getting very angry and that being a powerful emotion, or hating something a lot. I think someone could get negative and forceful from disgust, irritation and annoyance but I would say that the negativity isn't as powerful as something someone could get from something like a true hatred or anger. If you hate something you are being passionate, it is a strong emotion. If you are disgusted by something you do truly dislike it and that could push you into the negative/forceful state, however you don't necessarily care in an extreme way. If you did, then you would hate it or be angry at it.

I mean, for what reasons would someone get negative and forceful? Maybe they feel like they want power and to do this they could hurt other people. That wouldn't be hatred or anger it would just be lust for power. Someone could be negative and forceful as a defensive response (such as being angry at someone or hating someone) or from their own initiation (getting angry for some selfish reason such as an attempt to achieve power). So there are different things that could cause a negative and forceful mood. These feelings would be a part of the mood because they caused it and are therefore related to it. When that person is being negative and forceful, some of the feelings they experience would be motivational feelings.

People could get angry because they were hurt in some way, and this could cause them to be negative and forceful. Or someone could just be aggressive, instead of being defensive, and become negative and forceful. In that case I don't think that anger would be a part of it since you'd have to get angry just so you could be negative and forceful, which I suppose is possible but doesn't seem to me to make much sense, since it is a lot easier to become angry in response to someone. You could be mad at someone, which could be the emotions contempt and annoyance, but in order for the emotion of anger to be evoked in you you probably would have had to have something bad



done to you by that person. Or at least your perception has to be that something bad was done to you, I suppose that it could be a trivial thing as long as you perceive that something bad was done to you.

This is why it makes sense to me that all of those emotions are grouped into the "negative and forceful" category - because in order to become negative and forceful it would be easier if there were more emotions involved. I mean if you were feeling all of those things towards someone - anger, annoyance, contempt, disgust and irritation - then it makes sense that that would cause you to become negative and forceful. If only one or two of those emotions were evoked I don't know if that would be enough for someone to become negative and forceful from. I suppose someone could be "forceful" without much of the negativity, and in that case none of those emotions would be needed considering that people can be violent without being emotional or annoyed by someone.



Negative and not in control

I think the reason that "not in control" goes along with "negative" is that if you had control over your emotions or were stable then you wouldn't be experiencing the negativity because you would be making yourself happy. People are certainly in an inferior emotional state when they are embarrassed or experiencing anxiety. Helpless, powerless, afraid and worried is a state I wouldn't think many people would want to be in. That is probably where the sense of not being in control comes from, because you are probably less collected when in this state. These are things that hurt emotionally, so therefore it threatens your well-being. I also believe that negative feelings and pain serve as an emotional stimulus, which could help raise you out of the inferior emotional state by helping you focus and be more intense (due to the nature of the pain). Negativity I think can actually help a lot because of how it serves as a stimulus. While in the state of negativity, however, it probably doesn't seem like it is helping because of



all of those negative feelings. But at least in this state you are in a state of intensity, which is important to have because emotional intensity is needed frequently every day.

What could cause a negative and not in control state? Maybe getting hurt really badly, that would certainly make you experience negative emotions and be helpless and afraid. I feel that way right now because I have a bad cold. But I am also doing other things while I have the cold, so it isn't my only mood or emotional state right now. Other things have kept me busy, but the negative mood of the cold dominates and makes me feel bad. Maybe some moods are only experienced by themselves, while other moods can occur simultaneously. I am not in control, there is nothing I can do about being sick. I can try and experience other moods to make myself feel better emotionally, however. No one is ever totally not in control, they can use their thoughts to help put themselves in a better mood or do something that might change the situation.

In addition to helpless, powerless, afraid and worried; lonely, embarrassed and anxious are also part of this mood. I don't know if fear is necessary for this typical emotional state to occur. Fear is a powerful emotion, someone could be anxious without being afraid, or powerless or helpless or the others for that reason. Someone can experience anxiety and not be troubled by it. Or someone could experience a lot of fear and it could not cause them to be anxious in a similar manner. Though it could certainly seem that these emotions would all go together, I mean, if you have a lot of anxiety then it would make sense that you might be at least a little bit afraid, worried, lonely, embarrassed, powerless and helpless. It would seem to make sense that any one of those would rarely occur just by itself.

Self-confidence (or lack of it) is similar to being embarrassed. Though lack of self confidence seems like a minor emotion compared to the other emotions mentioned that comprise this mood. In fact, it seems like someone would be experiencing a lot of emotion if they were experiencing the emotion of fear and embarrassment at the same time. It doesn't seem possible for someone to experience all of those emotions full-force (the maximum each could be experienced) at the same time, that would simply be too much emotion for one to experience. Powerless seems like an easy emotion to experience since that emotion doesn't have a lot of force to it, it is more like experiencing that you don't have any power. Helplessness is similar to that, but loneliness is a little bit different in that there seems to be some tangible emotion involved. When someone is lonely, they have real feelings of loneliness, when someone is helpless, however, it doesn't seem like that would be a powerful emotion because it seems more like just being out of it, instead of feeling powerfully.

Powerless is similar to helpless. And worried and lonely are also similarly weak emotions, unless the worry and loneliness leads to anxiety, then those two by themselves wouldn't seem to me to be very strong because they are such weak emotions. Similarly, embarrassment and all of those are just similar to lack of self confidence, which isn't a strong emotion at all. Unless it leads to anxiety or fear (or occurs simultaneously), the other emotions in this mood group don't seem like they would be powerful by themselves. I suppose I am saying that the only strongly negative emotions are ones like anxiety, fear and pain. The other emotions by themselves don't seem to have pain as a part of them, they could be causing the emotion pain - but they are much more independent of it than something like anxiety.



Negative thoughts

Negative thoughts is an obvious kind of mood. Doubt, envy, guilt, frustration and shame are just thoughts that you wouldn't think help you in any way. I wouldn't think that doubt is that bad or painful most of the time, considering that there might be some doubt with every thought you have and that could be perfectly normal. Negative thoughts just seem to me like they don't generate any significant amount of real pain. Envy and guilt I would say are similar, they are probably harmless most of the time (though i'm not saying that they couldn't be fairly bad), I mean how big of a deal could it be for someone to be jealous of someone else, it isn't really going to hurt them over the long run. Frustration and shame seem more negative because those could be rather painful, while something like doubt probably isn't going to generate any pain. I think someone could be in a mood of having negative thoughts, all types of negative thoughts. I would think that such a mood could last from a few minutes to a few hours. I couldn't really imagine someone having constant negative thoughts for days, though I suppose that is possible. I personally try to be as optimistic as possible so I feel better, but the reality of life is that there is a lot to be negative about so it is possible that people get very upset and have lots of negative thoughts, impacting their mood and emotions for a while. You might not notice if you are having such thoughts, these thoughts might be more unconscious in nature or just thoughts you are less aware you are having.

Someone could be in a mood that makes them think a lot of negative thoughts. That would just be being in a "bad" mood, because it is negative. You could be in a bad mood and decide to not think negative thoughts, because your thoughts are under your control. You think about a lot of bad things that might happen to you or are happening to you, or how your current emotional state is that is contributing to the envy, guilt, frustration or shame you are feeling (whichever one(s) it is you are feeling). This seems rather obvious, a negative mood could further your thinking negative thoughts, which could further the negative mood. Real things that happened to you in addition to your own thoughts could contribute to this mood. Your negative mood could automatically make you think negative thoughts and there could be nothing you could do about it because you feel so poorly. It might be the



natural thing to think negative thoughts while experiencing negative emotions, this could possibly help you deal with the emotions or something like that. I mean if something bad happened to you or is happening to you, it is natural to reflect negatively.

How harmful could negative thoughts be? They are just thoughts. I would say that anger, fear, and anxiety are much worse because they are more real. With those the person actually experiences real pain. I admit that envy and guilt can be fairly bad, but that is only because they would start generating the emotion pain they because they are so negative. Whenever one of these negative emotions starts generating the emotion pain, or the emotion anger, fear or anxiety - which are all closer to pain than the other negative emotions, then it is a lot worse than it is just by itself, without the pain. But that is sort of a redundant statement, it should be clear that a negative emotion can be painful. It is obvious, then, that any negative emotion could be mixed with stronger negative emotions or with pain.



Negative and passive

Boredom, despair, disappointment, hurt and sadness. The words "boredom" and "disappointment" make it seem like the hurt, sadness and despair aren't that bad. If you were really hurt you wouldn't be bored, you would be in pain. So my guess is that the negative and passive state isn't as bad as the negative and not in control state. If you are negative but it is directed outward, that is negative and forceful, which is also probably worse than negative and passive. I know from my own experience that boredom can cause pain, but it isn't negativity that is directed towards anyone, and you are probably under control. Though the pain and negativity in the passive type can be just as bad, it just wouldn't seem like it is that way because you aren't doing anything, you are just being passive.



This (my guess) might be something like, your feelings were hurt, and then you quietly accept it and just rest with the negativity, it not causing you to become forceful or think many negative things. Maybe this type of negativity isn't as bad as pain or negativity that causes you to become forceful or think bad things. Someone just quietly accepting the pain seems like it wouldn't be a pain that is too large or disturbing (that causes a reaction). Maybe when you start getting really annoyed, it makes you more aggressive by putting you in a higher, more intense emotional state - you might then be in both the mood "negative and out of control" and "negative and forceful" at the same time. I guess that would be negative, forceful and out of control. Emotion is something that is not under your control, you could become angry and forceful because of how your emotions or attitude made you feel.

On the other hand, grief and anguish are types of sadness that are rather extreme and one isn't being forceful or out of control in those states. However someone wouldn't be bored, and they would certainly be feeling more than disappointment, so someone experiencing grief and anguish wouldn't be in this emotional state, however those types of feeling sadness show that sadness can be experienced in a rather extreme way that isn't anything like the passiveness of this state.

So my point is that when sadness is combined with boredom the sadness wouldn't be that extreme because it is a passive sadness. Someone could experience a sadness that is extreme, such as grief or anguish, however then they wouldn't be bored or passive - they would be in pain. "Disappointment" is also a rather mild emotion, because the extreme of that would be angry.



Agitation

There is probably more to agitation than stress, shock and tension. My guess would be that fear and anger also accompany agitation a lot. If you think about it, if someone is agitated, then they are probably also going to be

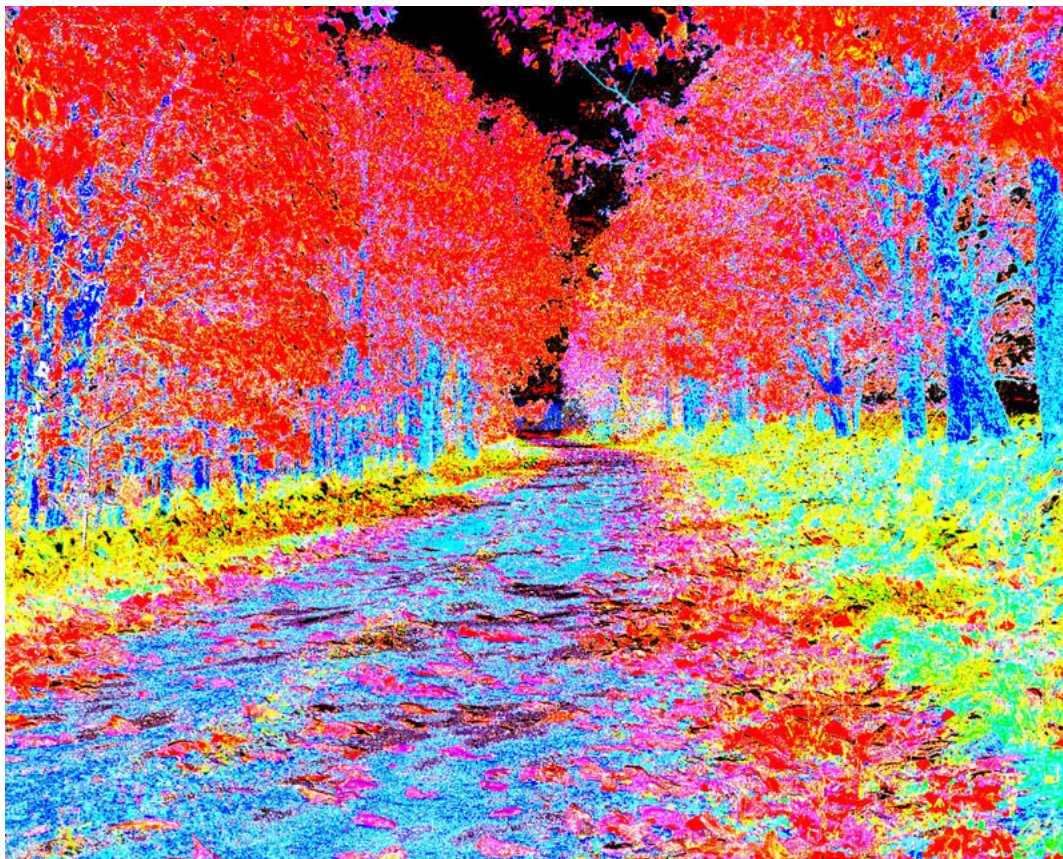


angry and possibly fearful depending on what made them agitated. Anger and agitation are similar, if you are angry at something you probably are also at least a little irritated by it as well. If something was powerful enough to make you angry, it is also possible that you are afraid of it also.

My guess would be that agitation is something that is out of your control, the last thing someone wants to be is annoyed to the point of agitation. My guess is that it is possible that pain or a negative state could make you agitated. Or maybe the painful feeling overrides the feeling of agitation. Agitation wouldn't seem to be as bad of a negative state in general, because agitation doesn't necessarily include pain, and I would say that pain is the main thing that people don't want to experience, though agitation is a negative emotion as well. That makes me think, what feelings contribute to the emotion of pain? You could experience a negative feeling such as annoyance and not feel any pain. There is going to probably be a mix of pain and agitation, like there how feelings are always mixed.

Stress is similar to anxiety - so are the feelings of shock and tension. Anxiety has an uneasiness and nagging quality to it, so does stress and tension. Shock probably does to, only more indirectly - for instance someone could experience shock and then afterwards they would feel uneasy because they just experienced shock. So therefore the similarity between stress, shock and tension would be uneasiness, or anxiety. "Agitation", however, implies a sort of annoyance. If someone is agitated, they are more than uneasy and anxious, they are also irritated and annoyed.

That is why stress, shock and tension are in the category for "agitation" - because agitation is more than just being annoyed - it is being irritated to such a great degree that it causes stress, shock and tension. That doesn't necessarily mean that fear and anger always accompany agitation, it just means that it is possible, and even likely that someone who is agitated feels angry or afraid of whatever caused the agitation.



Positive and lively

Amusement, delight, elation, excitement, happiness, joy and pleasure. When said all together like that it would seem like someone experiencing all of those emotions at once would be in a state of ecstasy. The word "elation" seems to imply a higher than comfortable state of happiness, almost like you are elevated to a higher than normal state. Though each of those emotions differs in how it is positive, they are not all just "happy", - for each the feeling is unique. They could contribute to a positive and lively mood but I would think that no one is ever completely happy. Life isn't just experiencing those happy emotions all of the time. Even in this positive and lively state, a large amount of negative emotions would probably occur. For instance if you were having a good time at a party you would still likely experience some negative emotion of possibly envy or something.

Positive and lively might just be an attitude, you might be that way but not be happy, though I don't know if that occurs often or not - it doesn't seem like someone would feel like being positive and lively if they were in pain. You might be positive if you were in pain, in an attempt to be optimistic, but I would say that the pain would stifle your "excitement". That is what pain is, it makes pleasure go away and liveliness is related to pleasure. You need positive energy that comes from positive feelings in order to be lively, I doubt if you are in pain you could be that way.

Amusement is when you find something funny or have any kind of smug attitude, you are amused. Excitement is when someone gets too enthusiastic or happy about something, they experience excitement because they are thrilled. Elation I would say is a state of too much happiness, sort of floating on air sort of happiness. Happiness is prolonged joy. Delight is similar to excitement and pleasure, when someone delights in something they get excited about it, relishing in it, or are overly happy. The definition of pleasure is obvious - it is a positive feeling that people enjoy - I would say it is the most positive feeling because it describes a feeling that is truly enjoyable - when people are experiencing it they are pleased or very satisfied.

So while I don't think that someone could really experience all of the emotions that are part of this mood because that would be too much, someone could still experience a lot of them or possibly all of them if there were minor amounts of each one. I don't know how often someone gets into a "positive and lively" state, or when they do, if using all of those words - amusement, delight, elation, excitement, happiness, joy and pleasure - would be the best way to describe it. Someone could easily be "positive and lively" with just a large amount of pleasure and some excitement. A moderate amount of any two of those could produce a positive and lively state, or possibly even one. Someone could probably get into a wonderful, positive state with just a small amount of one of those emotions.





## Caring

What seems relevant to the mood of "caring" I would think would be attachment and dependency. Caring isn't about just affection, empathy, friendliness and love. With all of those things comes attachment and dependency. If someone is in a "caring" mood, are they more afraid of strangers or more accepting? Would they become more frustrated when interacting with people if they were feeling "caring" and the people they were interacting with ignored them, not returning their affection (frustrated at interpersonal failures because they care too much)? Caring could also be a personality trait. Would someone caring (as a mood or as a personality trait) be more attention-seeking since they care more about other people and would value people more?

So I guess then the question is, "what kinds of feelings does caring invoke?". It is comparable to loving another person, if you care about someone, you might also likely love them as well. And that is basically asking the question, "what is all the mystery involved in interpersonal relationships?". Caring for someone could invoke huge numbers of feelings and a large emotional response - in which case you would probably love the person. But that is the intense form of caring, there is a lesser type of caring that occurs in your normal social interaction, that would be more like the question, "how much do you care for other people in general". Perhaps people that don't care about other people would be considered cruel types, and people that care a lot about other people passionate, empathetic types. Though both types of people could be in a caring mood, I suppose. Maybe some cruel people never feel the emotion of caring or get in the mood for it.

This mood of caring, with the emotions it involves of affection, empathy, friendliness and love; could also just be called the mood of "love" - both love and caring involve affection for someone, positive feelings toward someone else. Love just also would involve an attraction or a desire of a certain sort as well. Caring is an important part of love, it shows the tender side of it. But someone could be in the mood caring and love wouldn't have anything to



do with it. People are empathetic and affectionate often, that doesn't mean they are attracted to the person. Caring is a form of love, and love is a form of caring.

Someone could be in just a "friendly" mood - or just an "affectionate" or "empathetic" mood for that matter. Each of those definitions, including love and caring, could be mixed in some way. They are all related to each other. I don't know if each time you are in a caring mood you would then try to measure how much of each of those emotions you were feeling right then. Maybe some people who are friendly are in a "friendly" mood all of the time, or at least when they are around people. How would you measure how much of the emotion of friendly they were feeling then if that person is friendly all of the time? Maybe it is just a permanent part of their emotional state (such as "happy-go-lucky").



Positive thoughts

Courage, hope, pride, satisfaction and trust. These all seem like you have strong values and do a lot of pleasant activities - and are generally leading a good life. Those would lead to positive thoughts. This doesn't necessarily mean that you are happy, it just means that you are optimistic and a good, strong person. Though that would be a person who would have the most positive thoughts I would say, everyone else has positive thoughts as well - they just don't act like they are happy and in a positive mood all of the time. Positive thoughts isn't really a mood though - you could be in a positive mood and stop thinking and the mood would still continue. I would say that you can think all of those things or not be thinking anything and still be in a "positive thoughts" kind of a mood. Though it would seem like in order to enhance or maintain a "positive thoughts" kind of a mood thinking many positive thoughts would be necessary.



It would seem to make sense that happiness or a joyful emotion is necessary if someone is going to have positive thoughts, especially a lot of positive thoughts which would be a positive thoughts "mood". I don't know which would lead to more positive thoughts, someone achieving their objectives in life, objectives that they have thought about and therefore cognitively would make them happier if they are a success, or if someone is just experiencing joyful emotions. Both of those things could lead to positive thoughts. I don't know which mood or combination of moods would cause someone to want to think positive things. Probably the mood "positive and lively" would generate more positive thoughts than the mood "quiet positive" because you would be more motivated to think positive things if you were lively and engaged.

It would also seem to me like a person with a lot of positive thoughts has a lot of determination, or maybe they are just that positive naturally with little effort involved. I don't know how many of the emotions are necessary to assist positive thoughts - someone could have positive emotions that assist positive thoughts or they could just be thinking a lot of positive things without experiencing positive emotions. I know that if someone experiences a lot of positive feelings they could reflect on those feelings and say, "oh I felt good then". In that case more positive feelings would directly lead to positive thoughts. I don't know if someone necessarily has to be fortunate in order for them to have a lot of positive thoughts.



Quiet Positive

Calm, content, relaxed, relieved and serene. I would hope that someones normal state is something in between "quiet positive" and "lively positive" considering that quiet seems too subdued and lively seems too happy and over the top. This emotional state / mood isn't completely quiet and positive, as I have said, all moods have a large mix of feelings all of the time. Even if the other feelings aren't felt very strongly, they are still there. I suppose



someone could be "super relaxed" and then it would seem like they don't have a complex mood occurring, however. I would hope that life is more lively than just being relaxed anyway, I am grateful for the wide variety of feelings that people can experience, even if some of those are negative.

I guess my point is any "relaxed" emotional state probably wouldn't last very long given the nature that people need to experience emotional intensity in life. If I was simply in a relaxed state all of the time, my life would probably be pretty boring and meaningless. I would say that a mix of all the moods and emotions, combined with intensity, is the best way for someone to be happy. That makes sense to me - life isn't a joke, intensity cannot be experienced just by goofing around all of the time. Not that "goofing around" is what the mood of "quiet positive" is anyway though. I guess it just seems that way when you combine all of those relaxed adjectives together. If someone was going to have a mix of feelings, I would say using only one or two of those adjectives would be more than enough "relaxing".

This state is similar to the "negative and passive" state in terms that they are opposites - they are both quiet, passive states, only one is positive and one is negative. I think my personal experience of the passive states is a good one, even with the negativity - I guess I just like being relaxed. Someone else might like being lively, and then might find enjoyment in the "positive and lively" state. Like with the other states, it seems like too much to experience all of the emotions in this state at the same time (at least strongly anyway). Maybe in this "quiet positive" state someone is more relieved - "Relieved" seems to suggest a happiness that comes with relaxing, like you are relieved that you are no longer in an intense state, so therefore you are happy.



Reactive

If someone shows interest, politeness, and is surprised then they are responding to someone or something in an active way. I don't know if "reactive" could be a mood by itself. Could you really say, "that person is being "reactive" now"? I think that someone could be like that, if they were in a mood of wanting to respond to other people and show interest. This makes me wonder how many different moods someone could have at once. That would kind of like be being bi-polar, if you have two different moods, then you are experiencing two strong emotional states at the same time. People that are bi-polar can go from being very happy to very sad, you could say that everyone is "multi-moodal" going from extremely strong moods all of the time, or normal or weakly strong ones depending on the person.

I really like this art image I have used for "reactive", it is very lively and energetic and cool. I would think that people who often respond to other people in a similarly cool and energetic way are received well in life. I don't know if that type of person experiences the feelings "interest", "politeness" and "surprise" more - it would seem to me like they would. They would certainly be more interested in other people. They might not be polite, you can be engaged and responsive (or reactive) and not be surprised and polite. I have taken the feeling "reactive" and applied it socially. I interpreted that those three adjectives are social ones, though two of them could occur without anything interpersonal occurring.

If someone shows interest, it would nice to be rewarded with surprise. I don't see how interest or politeness is that "reactive". It would seem like interest and politeness would be more of an action that is initiated by the person (self-motivated) than an emotion that is driven as a response to something, which would be reactive. Surprise clearly is something that occurs as a response to something. Interest I can see as being reactive or responsive, for instance someone does something interesting and then they show interest as a response. The same could be said for being polite - someone is a good person or is nice and as a response they are polite to them.

## **What Moods Do**

Moods can change someone's self-perception, their perception of others, or a lot of other stuff related to what they are thinking. This is obvious if I explain it - for instance, if you are in a bad mood, you aren't likely to respond positively to other people because you are pissed off or something. There are probably a large number of examples I could use, if you are in a positive mood you are probably more likely to be more active. Moods obviously are going to influence your thinking, and what happens to you is going to change your mood. Maybe a mood could put you in a state of feeling emotion for only certain types of people. People make decisions based off of what they are feeling all of the time. If you feel poorly, you are probably going to do certain things to change that mood. People make evaluations about what they are feeling and then make decisions based off of those evaluations.

I would think that a mood is a distinct, strong feeling. The many feelings someone experiences at any one time could be divided and complicated - however if they are in a certain mood the mood might be fairly obvious. This doesn't mean that moods are simple and pure however. Moods are still complicated - they are comprised of different, distinct emotions that would all fall under the category of that one mood. I would think that a certain mood might take some time to kick in considering that the right emotions would all have to be in play and interacting properly and they might not start at the same time. For instance, if you wanted to get in the mood of playing at a park, maybe only a while after you started would the mood set in because you need to get accustomed to the emotions and you need to do the right things there that would trigger it.

Moods do not have facial expressions, however many single emotions do. Short, single emotions are more specific and therefore are stronger than moods because they are specific (and not as long lasting). You feel an emotion for a brief period of time, it is intense, however a mood is always there in the background hanging over you or providing a direction for your feelings. A mood cannot have a facial expression because a mood is too complicated for that, there are only a few facial expressions and unless your mood is one of those expressions, you are not going to be able to express it on your face. The six facial expressions are joy, surprise, fear, anger, disgust and sadness. Emotions are generated from large specific issues, those issues cause large changes in emotion. That is why short, single emotions are stronger than moods - because something specific made you feel strongly. If someone is in a happy mood, then that is different from being happy because of a single thing that made you feel strongly in a focused way.

I can express it in a way that makes it more clear. You can have a strong emotion for a brief period of time but such an emotion would be too strong to sustain for longer than that. A mood, however, you can sustain and have as a minor distraction, only a part of your feelings, for a while. You wouldn't want your mood to dominate your feelings while at an event, a mood is just a sort of like feel for whatever it is you are doing or feeling - it is not the primary feeling. The primary feelings people experience are the emotions that occur on a moment to moment basis. Some of those emotions are longer lasting than other emotions, but none of them would be as long lasting as a few hours, which would be your temporary mood. No one rages on and on for hours, though a mad man may. Such a case might be considered the emotion "rage" occurring for hours, however that is iffy. A mood can clearly last a few hours, and I suppose an emotion could too - however that would be hard to measure. You know what your mood is and how long it lasts, you couldn't possibly know how long all the longer-lasting single emotions you have are.

I mean, how could someone know if they maintained the emotion "vigilance" or "disgust" for a few hours? They might know they were vigilant or disgusted for a few hours, but that might be hard to identify or rare in occurrence. People have moods all the time however, so my guess is it is a lot more likely someone is able to identify what their moods are. Moods are more obvious because they are composed of groups of related emotions and feelings (the HUMAINE categorization in part 2). "Negative and forceful" and "positive and lively" would probably be obvious to someone if it occurred. However, say someone experienced the emotion envy, it might be hard to assess if that emotion hangs around in them for a few hours. It would be easier to assess if the emotion group that envy is in - which is "negative thoughts" (HUMAINE again) occurred for a few hours. That would be easier to feel and identify. In that way moods are stronger than emotions, however they aren't stronger than brief, single emotions that have a more easily identifiable cause.

You might be confused at this point because I have outlined both how moods are stronger than emotions, and how they are weaker than them. Moods are composed of a set of feelings and emotions, that is why they are stronger than one of those single emotions by itself. However, in a shorter time period, one of those emotions could be stronger than the overall mood. It is really a matter of your perception and what feels stronger to you. It could be that one of the single emotions that makes up the mood is stronger than the mood itself - though that wouldn't seem to make sense to me.

By the way, there are more moods than the categorizations in the HUMAINE system (though they didn't even intend for those to be viewed that way). You could have your own personal mood that you come up with that has its own set of emotions if you want.

So strong, individual emotions contribute to your overall mood or your specific mood. For example, if you are hit with something then you start feeling upset at the person that hit you at the same time you were cooking and the food was about to be done - your mood might be confused because so much was going on. You might stop feeling the pain and the anger at the other person because you become confused. All of those emotions led you to have a certain mood. What would your mood be in that situation for the next hour? Maybe once you stopped being confused your mood would go back to being painful/upset. So in that instance, in order to describe your mood, you would just describe the two main emotions that you were feeling. Those two would be your mood. If you were experiencing other smaller emotions, maybe you were ignoring those because you only cared about those two big ones, so they made up your mood. If you had relatives visiting at the same time, perhaps that was a smaller emotion that you were feeling, but because of the intensity of what happened you ignored that for the moment and only really felt the two stronger emotions. The relatives being over might have contributed to a mood of happiness or anger (depending on if you like them or not) - but also might have been a small factor or a large factor. I would say from this analysis that a few powerful emotions can override a mood, and that it is hard to classify some moods because you can't label them as any one thing, there are so many different emotions involved that don't relate or contribute to each other.

For instance, the relatives being over emotion (hate or happiness or whatever it is) might or might not be large or small, and might or might not contribute to your general mood when you are in the house. Maybe they get under your skin, maybe they don't, maybe they do the opposite of get under your skin. Maybe watching a movie recently put you in a unique mood for violence, and that contributed to your feelings when someone hit you over the head. If you watched a movie that caused an emotion that couldn't relate in any way to being hit, maybe then the two weren't related and therefore the emotions were separate in your head. Maybe if you saw a funny movie for example.

If you are in one type of mood and the next person you come across is in a different kind of mood (and everyone has their own emotions and their own moods, so they are going to) then the emotions in the interaction are going to be influenced because of these moods. That is rather obvious, who someone is (and who the other person is (i.e. their personality)) is going to impact what kind of things they feel in an interpersonal interaction, but also what they are feeling is going to impact this interaction. Say for instance one person was at one event, a concert or something, and was interacting via internet video to someone in a classroom. The mood of the concert is completely different from the mood of the classroom. Each person in this interaction is going to be feeling rather different things, and this is going to influence the feelings each person feels about the interaction because of the other person and where they are. To a lesser degree the mood of everyone you interact with is going to be different and influence the interaction. Say the person at the concert left the concert and, walking down the street, met someone who had just left a classroom. The emotions each person is experiencing are going to be very different, and in some way and to some degree this is going to be picked up by the other person. There is a certain feel (or "mood") each person has all of the time and this mood determines their (and the people they interact with) emotions to a certain degree.

I think that these moods as I have defined them are the key way to analyze emotion. If you think about it, thinking about each single emotion is both too simple and too complicated a way to think about someone's emotional state. If you could perfectly assess each single emotion then you could see how it all works, but that is impossible considering how many someone has and how complex they are. However, a person might only have a few moods at one time, with many smaller emotions falling under each mood category. For instance someone might have an overall happy mood, a lesser mood from going to school recently, another mood created by a person they just interacted with. This type of analysis simplifies and explains the main types and amount of emotion someone might experience.

What someone thinks is going to influence these moods. For each mood, you are probably going to have thoughts that go along with that mood that possibly try to maintain the mood, diminish it, or cause it to change in some way. A mood might bias your judgments about people or things. Likelihood estimations - the tendency for people to judge probabilities, might also vary based on the state or mood you are in. For all of your thoughts there might be a single unifying theme that would also be the "mood" because the mood is, like I said, the main or primary emotion that all the other individual feelings fall under. That doesn't mean that those individual feelings and thoughts are less intense than the mood, however the mood is likely to last longer while the things that comprise it come and go. I think that means that some moods may not be coherent and easy to label, you could have a mood that could be hard to classify and consist of you experiencing and doing a great variety of things that you would find hard to put into one category. For instance if you had a discussion on a wide variety of topics, you could say that the mood was the mood of a discussion, but you wouldn't be more specific and mention which topic. The topics came and went, but the mood of a conversation stayed.

Two very big components to how someone experiences emotion (and therefore their moods) I would say are their appraisals and their attention for emotional events. Some appraisals include "blameworthiness", "arbitrariness", and "unfairness" of harm (which is relevant because of anger, guilt, and the deserving or not deserving of bad things - and praise in pity, sympathy or envy). So that means that people really care about what happens to them, and they get very emotional about it. Even if they aren't the emotional type, the principals of blaming, being arbitrary, attributing fairness, and feeling guilt, anger, sympathy and envy all apply greatly to people. These things are the cause for major emotional intensity, whether this intensity is obvious or not, it is still always there and would show up in certain ways. In fact, I would say that there is a comprehensive assessment system that people use for everything that occurs, and this assessment is there in a big way, influencing what the emotions people experience are, what their expectations are, what they want the other person to feel and what they think the feelings are its going to result in. That is why I mentioned attention for emotional events, because these processes are going to be so strong they are also therefore going to have a major impact on your attention, even if it is mostly an emotional kind of attention (things your emotions are "paying attention to").

Moods might not seem as intense as those intense emotions that I just described related to appraisals and attention. Moods and someone's thought process related to the moods seem like minor things compared to the passionate, intense appraisals and back and forth interpersonal warfare that occurs with people. The emotions are deep and powerful, and thought with light moods would be the opposite.

But moods are hardly ever "light" - people feel strongly about specific things, which would cause strong specific emotions, but they can also feel strongly in a more general sort of way, which would be their mood. The specific feelings you have can be strong and short lived, but these all add up to what your mood is most of the time. When you are just hanging around, your emotions contributed to what you are feeling at that moment. You probably had a large number of possibly very strong emotions recently, all these contributed to a few feelings you have currently that you can feel. For instance if you feel relaxed, it is possible that the other emotions you experienced throughout the day contributed to this relaxed feeling you are currently experiencing.

Does this mean that someone is always in at least one of the moods from the HUMAINE classification (the negative and forceful, positive and lively, etc groupings)? How could someone describe their mood at any one moment? Is it necessary to do an analysis of what occurred in your life recently in order to figure out what you are currently feeling? I would think that clearly doing such an analysis would help. I wouldn't think that if you thought a lot more about how you were feeling you would understand less well what you were feeling, though I suppose that is possible.

## Emotion and Logic {CP}

Some things in life cause people to feel, these are called emotional reactions. Some things in life cause people to think, these are sometimes called logical or intellectual reactions. Thus life is divided between things that make you feel and things that make you think. The question is, if someone is feeling, does that mean that they are thinking less? It probably does. If part of your brain is being occupied by feeling, then it makes sense that you have less capacity for thought. [Saying "part of your brain" shows how feeling and thought take up the same space, or might use the same abilities or similar processes in the mind. It shows how you really can't do two things at once, especially since they are both cognitive processes (they both take up your memory and attention).] That is obvious if you take emotional extremes, such as crying, where people can barely think at all. This does not mean that emotional people are not intelligent; it just means that they might be dumber during the times in which they are emotional. Emotion goes on and off for everyone, sometimes people cry, and sometimes they are completely serious. [This could further mean that an emotional person might be less emotional if they are doing serious thinking.] In 1941 Hunt said that classical theories of the definition of emotion “concern themselves with specific mechanisms whereby current behavior is interrupted and emotional responses are substituted” (W. Hunt, 1941)

The previous paragraph explored the difference between and nature of emotion and thought (or intellect). Understanding the nature of emotion and thought might help explain Descartes’ statement “I think, therefore I am” because his statement implied that thought is the important element for existence. What role do feelings and thoughts play in determining if and how you exist?

Some things in life can identifiably cause more emotion than other things.

1. Color causes more emotion than black and white. So anything with more color in it is going to be more emotional to look at, whether it is the difference between a gold or silver sword, or a gold or silver computer. In both cases the gold is going to be more emotional. [That example with the sword makes it obvious that color is more emotional than things with less

color, it usually is hard to tell if each thing is more or less emotional just based off of the color. It might be that something black is more emotional than something colorful if they are different objects. Also, it seems like color is a shallow source of emotion, like you can identify that color causes more emotion, but if you have an attachment to something if it has a black and white color instead of being colorful, or something else is going on, then the black and white object might be more emotional than its colorful version.]

2. Things that are personal are emotional, personal things that people like and that they feel are “close” to them. Things like home or anything someone likes actually. That is a definition of emotion after all, something that causes feeling. So if you like it, it is probably going to cause more feeling. Other things aside from liking something could cause emotions from it, such as curiosity, but usually like is one of the stronger emotions. You could say that the two are directly proportional, the more you like something, the more it is going to cause feeling. [Or the more curious you are, or any other emotion, would probably generate more feeling. If you are emotional about something, that is saying that it is causing you to feel more. This is more clear when the difference between emotion and feeling is explained later in this section. Aristotle, however, claimed that the core of emotions were beliefs and desires. That shows how strong beliefs and desires are emotionally. Desire is a less cognitive term than the word “like” because desire implies that it is an automatic emotional response whereas the word like means that you consciously like something. How much you like something comes from understanding your desires because like is your understanding of how much you desire something.]

But there are things that people like that cause thought. You could like something and it causes you to think, and we previously defined emotion as feeling, not thought. That thoughts are separate from emotions because thought is a period of thinking. What exactly is thinking then? You can think about emotions, “how did I feel then?” etc. So is thought just a period of increased attention? Or is it a sharp spike in attention focused on one particular thing that is clear? [Thought feels like you are paying clear attention to something, whereas you aren't always paying as clear attention to your feelings.] It is hard to focus that much if you are feeling a lot,



however. This makes me conclude that there is an overlap of feeling and thought, like a Venn diagram. But there are still parts of thought that don't have feeling or emotion in them, and parts of emotion that don't have thought in them. [So thoughts are also going to influence feelings, since they overlap, not only would feelings influence thoughts.] That means that thought requires more concentration than feeling does, since we defined thought as a period of increased attention. You can be emotional and have more attention, but usually if you are emotional you are going to be less attentive than you would be if you were thinking more. [That ties into the idea that you can only do one thing at a time, if you are paying attention to your thoughts (or thinking more) it is going to be harder to pay attention to your feelings (or "feel" more) because you can only pay attention to a limited number of things at once.] Then again, if you are emotional you are being attentive to your emotions, whatever they may be, and if your emotions are on something like the sun, then when you see the sun you are going to be attentive to it, but not be thinking about it. So you can pay attention to something and not be thinking about it at the same time. [If you are paying attention to something but not thinking about it, what exactly is this increased attention doing? It could be helping you process and understand what feelings that thing causes in you, or just make you feel more about it, which would make you pay more or less attention to it. You could be feeling a lot about something and be paying attention to something else, but that is clearly going to be harder (usually, based on the circumstances) than if didn't have that emotion. That is a clear example of how emotion can be a distraction (from thought and even other emotions). But you aren't going to be paying attention to anything else. [That further shows how emotion can take up your attention, especially if you are paying attention to the emotion, as in that example.] It seems that thought is more attention than emotion, however. If you try to "feel" your computer you still don't give it as much attention as if you were thinking about your computer. Then again, it depends what you are thinking about your computer, if you are thinking that your computer sucks, you are going to give it less attention than thinking that it is great. It also depends what your feelings are about that computer. If you feel that the computer is good, then you are going to give it more attention than if you feel that it is bad (possibly). [Does this mean that when you think about your computer your attention is on what it is you are thinking about your computer? Thinking about your computer

might generate emotions, which would then cause you to be feeling and thinking about your computer. The thought of the computer might just pull up the general feeling of the computer (the feeling from the computer you get when you usually interact with it or think about it, not some other feeling about it which wouldn't then be "general", not necessarily the feeling of the computer that corresponds with that particular thought. Those ideas raise the question, "when you have a feeling about something, what exactly is that feeling causing you to feel and think (consciously and unconsciously).] The thoughts and the feelings correspond, however. That is, if you are thinking it is bad, then you are going to feel that it is bad. Thus thought and feeling are really one and the same. [It might be that if you think it is bad, you feel that it is good, but that would only be if you are confused, like if you consciously think it is good but it really makes you feel bad.] But thoughts are really clearer than feelings. Thought and feeling may result in the same amount of attention to something, but thought is more precise. It is more precise for you to think that the computer is good, then to feel that the computer is good. Who knows why you feel the computer is good, but if you were thinking the computer is good then you would know why you thought that. Emotions and feelings are more obscure.

So, the more you like something (or hate something, or have any strong emotional reaction to anything), [Something shallow that doesn't generate a lot of feeling might not be called "emotional".] the more emotional it is, but that doesn't mean that it might not also cause you to think about it. One can't label everything in life as either emotion or thought however. Life isn't a scale with emotion on one end and thought on the other. There are other factors involved, things like adrenaline and physical action, which might also cause increased attention that isn't either emotional or thoughtful. [You could be more specific with that scale and mention which emotions, or which thoughts.] When you're running you have a lot of attention on the fact that you are running, and you're not thinking about it or being emotional about it. This means that just because you like something, doesn't mean that it is emotional. You might like running, but it doesn't cause emotions in you. [But when you think about running it is going to cause more emotions in you since you like it, and you are probably going to be experiencing better emotions when you are running if you like it

then if you don't, unless you enjoy pain then you could like something that generates bad emotions in you (it could be generating negative short term emotions, but since you like it, positive emotions over the long term, or positive emotions when you think about it (or even a mix of the emotions since it is more complicated that you like it but it causes pain).] What does emotion mean then? Emotions must be thoughts that you can't identify, when you feel something, it must be that you are thinking about something unconsciously. You just have no idea what it is, usually. Emotions and feelings are thoughts then. By that I mean that they can be broken down into parts and figured out what those parts are. And thoughts are just really parts that you can identify. So the difference between emotions, feelings and thoughts is that you know what thoughts are about, but you don't have as good an idea of what emotions and feelings are, as they are more obscure and harder to identify.

Thus once you find out what is causing the emotion, it is no longer an emotion, but it is a thought (that is, you now call the emotion a thought, so the thought is still probably generating emotion. In your mind then there is still an emotion, but this emotion is now "part" of a thought, it becomes part of the thought associated with it because you created this link, and hence you would call the emotion/thought just a thought because while thoughts can generate emotions, emotions cannot generate thoughts (by themselves), unless you realize what the emotion is (then you are generating the thought, not the emotion generating it), but you are realizing it is a thought, not an emotion: so this realization takes over and now the emotion is part of that realization (because you consider the emotion a part of you, and you generated the realization), instead of the realization being a part of the emotion (and since it seems like the emotion belongs to the realization (you), instead of vice versa, you call it a thought instead of an emotion, because you generated the thought (and hence it also seems that you are now consciously also generating the emotion (the emotion coming from the thought))). So that would mean that all emotions have route in real things, and these real things can be explained with thoughts, so all emotions then are really thoughts that you haven't realized; an emotion would just be a thought that you haven't identified yet, so the term "emotion" goes away when you realize it is a thought (because that is what it really was all along, a thought) (though this thought might still be generating a feeling). So,

since you perceive the emotion as belonging to you, and you generate thoughts consciously, you consider the emotion to be part of a thought, not vice versa (and hence call identified emotions “thoughts”). So when you identify an emotion, it is a thought because thoughts can generate emotions, so if the emotion is still there after you identified it you would say it falls under the category “thought”, because the thought is making it. [That brings up the question, "do thoughts about your emotions accurately represent what that emotion is?". If the thought doesn't accurately represent the emotion, then you would really need more thoughts to represent the entire emotion (show what that emotion is). Also, can you ever really perfectly explain emotion with thought? Emotion seems infinitely complicated, finite and dynamic.] You might be lazy however and not want to spend time thinking, which are what emotions are for. “Ah that gold sword is pretty” might be the emotion, but to your conscious mind you would have no idea that you like the sword because it is pretty, you might just know that you like the sword and it is making you emotional about it. Therefore, emotional things are really any feelings that cause unconscious or conscious thought. Feeling is also another word for unconscious thought. That then leads to the conclusion that thought can be emotional (because thoughts are going to be about things that can cause emotion). I think that emotions can be more emotional than thought, however, because emotions can contain more than one thought (while thoughts are very slow consciously), therefore causing it to cause more feeling, or be more emotional. [So thought is simpler than emotions and therefore they might cause less feelings by themselves, but the feeling a thought brings up is probably going to be more complicated than the thought alone, since feelings are usually more complicated than thoughts.] While you can only express a few thoughts a minute, your emotions can contain endless numbers of thoughts per minute – they are not as exact and hence don’t make as much sense as thoughts do.

Since emotion is really thought, when you are experiencing emotion you could almost say that you are thinking. You really are thinking about emotion when you experience it because thought is just paying attention to something in your mind. You also might learn (or unlearn) from processing or experiencing emotion because emotions are similar to thoughts, or could be said to be a type of thought. You are probably going to learn more

unconsciously if you are experiencing emotions then not, because that is something that would be occurring causing you to learn instead of just learning from nothing. This also explains Descartes' statement "I think, therefore I am" because if all emotion is really thought, then that shows how emotions contribute to your existence in a meaningful way. They do because you learn from them like you learn from thoughts, emotions are real things and meaningful because they are thoughts to you (or things (thoughts) that symbolize real things (what you are thinking or feeling about) which cause you to experience the world and learn).

So thought is just a lot of attention on one little thing. And emotion is attention on lots of individual things, or possibly one thing. So things that are emotional are things that cause you to think, consciously or unconsciously. [A conscious feeling would just be a feeling that you have identified (or recognized) more than an unconscious one.] And therefore they would cause you to feel, consciously or unconsciously. So the more you like something you can't consciously identify as to why you like it, the more emotional it is, and the more you like something where you can consciously identify what it is, the more conscious thought it is going to cause, and the more logical that thing is going to be. Emotion is just unconscious thought.

How This Chapter shows how Intelligence is intertwined with Emotion:

- "Emotion goes on and off for everyone" – this statement shows how there are degrees to which someone can be focused on and feel thought, and degrees to which someone can be focused on and feel feeling. That then also explains the next statement in the chapter "some things in life can identifiably cause more emotion than other things".
- Since there are parts of emotion that don't have thought (assuming that emotion and thought overlap – but that is a logical assumption because thoughts generate feelings and are therefore less independent) then emotion (especially emotion without any thought) is going to need less focus or concentration, because emotion is a more pleasurable experience, but thought is one where concentration is usually used.

- Emotions can direct and control thoughts – if you are feeling that your computer is bad, then you might then give it less or more attention, and conscious attention is a function of thought because you need to think to start to focus on something. Or when you notice something you noticing it is a conscious experience because you “notice” it and thoughts are things which you are aware of which would then contribute to consciousness.
- Next mentioned is how emotions and feelings are just harder to identify than thoughts, and that therefore emotions and feelings are really thoughts themselves, or vice versa. If all thought is really emotion, and all emotion really thought, then all intelligence could vary and be dependent on emotions. This is further evidenced by the statement “thus once you find out what is causing the emotion it is no longer an emotion, but it is a thought”. That shows how an emotion is a thought that you just aren’t identifying. It is just a matter of definition of the terms. Thought is concrete things which are real in the world, and emotion is something that you feel but can’t visualize. So therefore intelligence is just the ability to do things which are real, versus feeling something, which isn’t as “real” as thoughts are.
- If a thought is clear then it could be easy to understand. However that doesn't mean that it is a complicated thought. A complex idea or thought could be easy to figure out - and it could relate to its associated feelings.
- What would it mean for a thought or group of thoughts to be clear? An abstract thought could be an abstract concept, which could also be clear, however it would also be more emotional or have feeling.

## References

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## A Theory of Emotion

People respond negatively to pain or any negative emotion. Pain might also hinder development of emotions because it isn't encouraging. The right factors need to be applied to someone in order to get them to experience the fullest potential of their emotions. This could simply mean having the right people around you who are supportive of you and your emotions. In fact, the words "thrive" and "support" are really key for emotion generation. That being said, it cannot be ignored that emotional events which feel painful in the short term may be beneficial in the long term, and even cause a person to thrive and experience good emotions.

It needs to be clarified what is significant about emotions, or how are they meaningful. There can be an individual emotional event, but this event might impact everything else that occurs in someone's life. In that way everything is tied in. Even words, or therapy, might change how someone views the world and greatly influence how they experience emotion. For instance, understanding that a loved one likes you – or loves you – consciously would cause your emotions as a whole to change. So not just your understanding of that thing in specific would change, but also your experience with that person. A cliché saying that explains this would be "once you let love in, the world becomes a beautiful and sunny place".

That expression explains the importance of positive encouragement, the impact of one event or person on someone's overall emotions all the time, and the importance therapy can have. That one statement might make someone realize they love someone else and what this love does for their life. [I apologize if this article is starting to sound cheesy, but it is important to realize that all emotions are tied into each other, and that small events or even your cognition (which could be influenced by therapy or words (as in the cliché example)) can greatly influence your life.] Conversely, if something very bad happens to someone, they might not care about their life anymore and start to experience all their other emotions less.

In fact, everything that happens to someone probably influences everything else that happens to that person. You could also just look at life as individual events that only have minor impacts on each other over the long term. I suppose I am asking the question, "what is everything, how does

everything feel, and how does everything relate”. Is there a way to describe all emotion other than, “you’re feeling something”? Certain activities bring up certain emotions, individual circumstances and their emotional parts can be described as action-reaction relationships. If all of life is described in that way, does that explain everything? If you describe how everything feels individually then that would describe everything if you take into your account of each situation how all the other things that happened influenced how you feel for that one thing. So that means how you feel most of the time, the general emotions you have that are mostly independent of what is happening – and also how you feel for each thing that happens.

Analyzing anything, however, has many levels of complication. A kid playing a video game generates the emotion fun. That could be the first level of analysis of an event, stating the obvious emotions involved. The next level would be asking, “what are all the emotions involved”. To do that you would have to understand that all emotions are mixed, that the emotion “fun” the boy has could be mixed in with the feeling anger or frustration if he lost a fight or something. Also, how a specific negative event playing the game (say losing a battle) influenced his feelings of fun after that event. Also, his cognition might play a role, did he say something to himself after he lost to make himself feel better? Did his therapy session talking about how to deal with defeat alleviate his pain at the loss?

To have a complete understanding of everything, you could analyze the degrees of fun the boy has during the game, when it elevates and when it decreases. Is all of life like this video game, with variations of fun and anger and cognitive influences? If viewed simply, then yes, however there are many many things that happen in life that can be analyzed and the emotional components explained. It would be useful if I could describe a few principals that would apply to all of these events:

- Negative events generate fear, which causes people to either flee or shut down.
- Positive events generate pleasure, which results in encouragement and motivation.

That’s pretty much all I can think of, I suppose I could say that my theory has two parts, the pleasure instinct and the pain instinct, and that all



emotions stem from these two instincts. Everything is going to generate some amount of pleasure and some amount of pain, causing reward and punishment, it is almost Pavlovian. However it is more complicated than that, while my theory works on the small individual direct event level (thing A causes you to be motivated to do thing B) it also works in small ways on everything, like one event might motivate you for something else entirely. Freud believed in a death instinct and a sex instinct, which, if you think about it, is similar to my theory.

The pleasure and pain instincts apply when any emotion happens. Every emotion is going to be a certain amount painful, and a certain amount pleasurable. Furthermore, the meaningful aspect of the emotion is going to be how pleasurable or painful it was. Learning emotionally could be viewed as long term pleasure. So if an event is meaningful instead of just fun or pleasurable it would still be placed under the category of pleasure because this meaningful activity adds to your life overall, thus causing long-term pleasure. It is almost like intelligence is fun, only in a different more long term way. Also, an event that is fun is also going to contribute to long term intellectual emotional development as well, because a fun event is going itself to contain information, and be motivating and inspiring. That also explains why negative and painful events can be beneficial over the long run for both fun and emotional intellectual development. They can be because the event itself might communicate information to the person, or help them understand something. Almost like learning a lesson the hard way. The point is that pain or pleasure is the stimulus behind all fun, learning, and long-term fun and learning. In other words, the pain and pleasure you get from events helps you out all the time, not just for those specific events. Pleasure is inspiring and encouraging, while pain is more of a learning experience. So every emotion is going to inspire in some ways if it is pleasurable, and you might learn from painful emotions.

Pleasure and pain function in the mind in many ways. The influence emotions, thoughts and the long term conscious and unconscious impact on thoughts and emotions. There are different types of emotion and thought that are influenced by different types of pain and pleasure:

- Different types of thought can vary in how emotional they are, for instance moral decisions could involve a lot of emotion compared to simple decisions. Important thoughts about emotional things (like loved ones) might also be very emotional.
- Emotional thoughts are more intellectual pleasure than regular pleasure (because it is a thought instead of a real event).
- The more emotional the thought, the greater its long term impact and significance might be on your emotions. Like the thought "I love person x". Of course, a non-emotional thought might also have a long term impact on how much pleasure and pain you experience.
- For each different type of emotion, you could have a thought that is emotional in that way.
- Every emotion is going to be a certain type of pain or pleasure. This pain or pleasure will vary between being intellectual and emotional. The more aware you are of the pain or pleasure, the more intellectual it will be. That shows how you might be suffering or in pleasure but not know it. If you don't know how much pain or pleasure you are experiencing, how much are you actually experiencing it? There is an unconscious element of pain and pleasure. Also, the pain and pleasure, or the emotion generating those feelings, might itself be of a more intellectual type or emotional type. For instance, if you are picked on, it is because you understand that you are being insulted that results in the emotional pain. That makes the pain in part intellectual because it stems from your understanding.
- Just like every emotion is going to be a certain type of pain or pleasure, every thought is going to be as well. Like emotional thoughts or non-emotional ones.
- An insult affects emotions because you understand that it is an insult, but normal events (like working or interacting with someone) generate emotion because you have a large unconscious emotional understanding of the significance of the event. At birth they might generate emotion because that is simply how you experience emotions, however after a long time the emotion that events generate is going to be based much more on your experience, and what your experience is going to teach you is how much you enjoy that event.
- The fact that thought can influence emotions, pain and pleasure is amazing if you think about it. Is a thought a real experience? Thoughts

don't even last very long. However, you could think of thoughts as tied in with emotion (since thoughts can be emotional, that shows how they are real). For instance, if something bad happens, you are going to experience pain because of real reasons that could be thought about. You change the nature of the emotion by altering how you think it affected you because the emotion was really just thoughts about the event, so you change the emotion by changing the thoughts that make up the emotion.

- Since emotion is so tied in with thought, pain and pleasure can be long term because you are always thinking. Something bad might happen to you, but you unconsciously think about the event for a while after, causing you to experience pain.
- The type of pain and pleasure can be explained by explaining the thoughts that make up the emotion, or the emotions that make up the thoughts. Also, real events and their emotions can be explained with thoughts. It is like a real event causes a series of thoughts about the event that determine how you are going to feel about the event both during the event and after. The thoughts are so real (are based in emotion), yet only thoughts, so therefore you could control how you feel about events and how they affect you to some degree. That shows the importance of talking about your feelings. There are also learned responses which also show the importance of thoughts. The response might have been learned from thoughts or unconscious thoughts. Therefore, it could also be unlearned just by thinking.
- Thoughts can change the nature of emotion. For instance, if someone makes you happy, the more you highlight why they make you happy the more the relationship will be enhanced. Also, thoughts can direct a negative emotional response. For instance, if something bad happens to you, if you think that what happened was really bad then you might feel even worse than if you trained yourself to not care. In other words, your emotional response to events is really just an intellectual, learned response that is determined by thoughts and your thoughts over the long-term. If someone is insulted, they have learned that insults are bad over time, and that is why it makes them feel bad. It also causes them to think about the negative thing that was said, and if it is true, might make them think that they are a failure in some way. In that case, simply by thinking about the insult and why it isn't true, or why it

shouldn't affect your feelings could make it so the insult doesn't carry weight the next time.

- Changing your thoughts in an attempt to change your emotions is almost like trying to change your programming because emotions are harder to control than thoughts. In the movie Terminator 3, the evil terminator changed the programming of the good terminator to kill the hero of the movie. When it was time to kill the hero, the hero tried to convince the terminator that it didn't want to kill him. The terminator struggled with back and forth switching between programming commands until it finally was able to not kill.

In review, by exploring the importance of pleasure and pain on emotion in general we gained insight into emotions, and that gave us insight into how they can be manipulated with thoughts, or your thoughts be manipulated by your emotions. So pain and pleasure function with individual thoughts as well as with emotions, that is obvious if you remember how tied in emotions are with thought - and I already explained the importance of pain on emotion. Also, thoughts can be emotional, when you think something it can bring up pain. That pain could just be an enlarged version of the pain caused by the thoughts the rest of the time (the time you're not thinking consciously of them) unconsciously. You highlight the pain by thinking about what is causing it. That might help you to change the thought, however, and therefore the unconscious thoughts and emotions making you feel at other times.

While my pain and pleasure instincts can be applied to almost every emotional situation, there are other principals which can be applied in many situations that are almost as important as those. For instance, the social aspect of the human experience is probably one of the most important generators of emotion. You could classify everything someone does as either social or non-social, and how important and emotional can be interacting with inanimate objects? The important aspect of the social aspect, however, is personality. That is so because no matter what someone says or does, their personality is going to have a large impact on the people around them because there is an unconscious emotional interaction going on between different personalities. Of course, what someone says and does is going to be reflective of their personality, but just by describing

personality types it can be inferred what that type of person would do differently. Though it is important to note that basic interactions are almost all the same, the only thing that varies is how the people have different and individual personalities and this changes the emotional interchange.

There are several things that determine what someones personality is going to be. There are important factors and non-important ones. For the principals to be general and far-reaching, I am only going to talk about the important factors. Personality could be described and the things listed be important to what that person does, and what type of intellect they have, however this would not be looking at the important aspects of personality. The important aspects of someone's personality are the ones that going to affect how much emotion they experience, and those aspects are going to be ones that influence their social emotional interchanges. However, non-important personality traits may be related to important ones. For instance, although "Organized and hard working" is not an important factor, (how hard someone works is not going to play a large role in the emotional interchange when this person interacts) how serious that person is, which might be shown in how hard working they are, might play a role in a social interaction. For instance, there might be a violent clash between the personality of a serious person and a laid back person, generating a lot of emotion. So although two people might be equally hard working, maybe only one reflects this trait emotionally when they interact (or "radiates" it). There are only a few basic factors that generate large amounts of emotion when any two people interact:

- How serious (or mature) someone is could clash with how lazy (or immature) someone else is, causing either tension or an interesting interaction
- How cool or not people are or are perceived to be could cause a status conflict
- How physically appealing someone is could generate sexual interest or, if not sexual interest unconscious sexual interest that would be shown by how much someone likes someone else even though they might not be aware their interest is sexual in nature (that shows how this can function unconsciously)

- How old someone is could cause either identification and relation, or the opposite of that which might cause either tension or an interesting interaction
- How intelligent or dumb someone is could cause tension or relation (this also might vary depending on what the situation is, because in certain situations different types of intellect are more valued)
- What someone's profession is would matter when interacting with that person in the context of their job (that shows how the context of the interaction (or what the interaction is even) also matters)
- How friendly or shy someone is could generate openness or seclusion in interaction



## Emotion Vs. Logic

All emotions lead to either being happy or sad, however any emotional experience can be described without using the words happy or sad.

What is the difference between logic and emotion? When someone says that they are “emotional” which emotions do they mean? I guess they mean that they experience all emotions more. They could specify further, however, and say which emotions they experience more, which emotions they are more prone to.

If someone is emotional does that mean that they enjoy life more? What if someone was emotional, but only experienced positive emotions more than most people, and didn't experience negative emotions. Then that person would be happier I guess. Unless they separated out the emotions joy and sadness and just talked about those. Can you be an emotional person and just have excess amounts of the emotion happy? So anyone just “happy” is therefore being emotional. You'd probably be a lot more emotional if you were happy and sad at the same time however (the mix of the two would drive someone mad most likely, however).

Happy and sad seem to be the two strongest emotions. They are stronger than fear, anger, surprise, disgust, acceptance, and curiosity. That would make anyone bipolar (experiencing swings from happy to sad) very emotional. Does the swing mean that someone is more emotional than just experiencing one at a time? The emotional change is hard I think and that is more of an experience than just being very happy all the time, so the change from happy to sad is what adds the emotion in. That is, your body goes through changes as it experiences major emotional changes.

There are two degrees of change in emotion however; one is a major change from depression to mania (which is what bipolar is). Another is just your ordinary change from sad to happy, which can occur many times in a day. So if someone is manic or depressed are they being more emotional than someone who is just happy or just sad?

Symptoms of mania ("The highs"):

- Excessive happiness, hopefulness, and excitement

- Sudden changes from being joyful to being irritable, angry, and hostile
- Restlessness
- Rapid speech and poor concentration
- Increased energy and less need for sleep
- High sex drive
- Tendency to make grand and unattainable plans
- Tendency to show poor judgment, such as deciding to quit a job
- Drug and alcohol abuse
- Increased impulsivity

The symptoms of bipolar depression are the same as those of major depression and include:

- Sadness
- Loss of energy
- Feelings of hopelessness or worthlessness
- Loss of enjoyment from things that were once pleasurable
- Difficulty concentrating
- Uncontrollable crying
- Difficulty making decisions
- Irritability
- Increased need for sleep
- Insomnia or excessive sleep
- A change in appetite causing weight loss or gain
- Thoughts of death or suicide
- Attempting suicide

I don't think that people with the two extremes of mania and depression are any more emotional than people who are just happy or sad. That is because being too happy or too sad shuts off the other emotions people would experience like anger, fear, disgust, surprise, acceptance, and curiosity. Why does it? Because with all the other symptoms of mania and depression, there isn't really any room left for emotions other than happy and sad, a person's system can only handle so much emotion. If you are crying all the time (like you would if you were severely depressed) there isn't any more room for you to experience other emotions. Or if you are as happy as you

can be, you're probably too out of it (in your happy land) to think about anything else.

A person could be happy or sad and be less emotional than someone with mania or depression, however. But a person (if they were experiencing the other emotions other than happy and sad) could be just as emotional as someone with mania or depression. Although those people may be crying or have expressions of extreme glee on their faces, happy and sad are not the only emotions someone can experience and therefore they may not be as emotional.

Emotion means that you are feeling something; if you are feeling emotions other than happy and sad, then wouldn't the other emotions (if they were positive) increase the happy emotion and you then have a happy emotion that is larger than the other positive emotions you are experiencing? I guess that would be happy, but it would probably lead to overload. That is why it makes sense that people who are emotional experience a range of emotions from happy to sad ones, so that if they just experienced happy ones it would lead to too much happiness causing overload.

Why would emotions be balanced, why not just have only positive emotions? Because if you are curious, your curiosity is going to backfire when there is a failure (you'd be curious in a failure). Or if you are overly surprised, you would be just as surprised at a bad thing happening as you would as a good thing happening, leading to being happy and sad. Or if you got angry at something, you are then likely to become pleased by the opposite thing happening, so the emotions tend to balance out.

So is it really that the positive and negative emotions balance out? It is probably too hard for your mind to wait to become emotional at things that are only going to lead it to become happy. That is, you would have to consciously say to each thing, ah that is a positive emotion, I can have that emotion now. It seems more natural that when something bad happens, you get more upset, and when something good happens, you get happier. So you don't have to calculate and spend time to assess if you should "feel" in those instances.

That is a good way to size people up, assess how happy they get from what things, and how sad they get from other things. Why is it that happy and sad are the two strongest emotions? It seems that way because all the other emotions follow suit with them. When someone is happier they are likely to be more curious, or more accepting. When someone is sad it also makes him or her less reactive to things (the surprise emotion).

The other emotions don't occur as much as well. You can easily be happy or sad all the time, no matter what you are doing, but the other emotions need to fit into what you are doing. Like the emotion curiosity needs something to be curious in, and the emotion disgust needs something to be disgusted by. When you are doing nothing the emotion you are going to feel most of the time is just plain happy or sad, thus those two emotions are also our "idling" emotions (when we are idle we have them).

If the other emotions don't occur as much, then why would someone be happy or sad in the first place? Are the emotions happy and sad simply the result of other emotions in your body? If that is the case, how is it possible for someone to become manic or depressed? Mania and depression are such extremes of happy and sad that other emotions can't be experienced as well. What then is the source of that extreme happiness or sadness?

Either it seems like life has enough in it to justify being manic or depressed or it doesn't. If it doesn't then the mania and depression would arise from people just being unstable and fragile creatures, easily upset and disturbed. If it does then by a logic process one should be able to figure out the cause of their mania or depression is and solve it.

How This Chapter shows how Intelligence is intertwined with Emotion:

- It could be viewed that emotion is entirely driven by intellect, that everything that you feel you feel because you are who you are, and who you are is determined by your thoughts and your own intelligence. Or it could be rephrased the opposite way, that intelligence is entirely driven by emotion for the same reasons, those viewpoints are obvious when you take emotional highs where it seems like you are acting out of control - because then you realize why it is you are having those emotions, and you are having them because of

something you did (which was driven by your intellect) or something you were feeling (which is driven by your emotions). Your intellect determined how you felt the emotion, because you are your intellect, and that (you) would then determine how you feel about something that happens. Someone's emotional template (who they are, how they respond to the world) could be viewed as being an intellectual template because intellect is understanding real things, and your emotions determine what it is that you process and how you process them.



## Emotion and Logic

Some things in life cause people to feel, these are called emotional reactions. Some things in life cause people to think, these are sometimes called logical or intellectual reactions. Thus life is divided between things that make you feel and things that make you think. The question is, if someone is feeling, does that mean that they are thinking less? It probably does. If part of your brain is being occupied by feeling, then it makes sense that you have less capacity for thought. That is obvious if you take emotional extremes, such as crying, where people can barely think at all. This does not mean that emotional people are not intelligent; it just means that they might be dumber during the times in which they are emotional. Emotion goes on and off for everyone, sometimes people cry, and sometimes they are completely serious.

Some things in life can identifiably cause more emotion than other things.

1. Color causes more emotion than black and white. So anything with more color in it is going to be more emotional to look at, whether it is the difference between a gold or silver sword, or a gold or silver computer. In both cases the gold is going to be more emotional.

2. Things that are personal are emotional, personal things that people like and that they feel are “close” to them. Things like home or anything someone likes actually. That is a definition of emotion after all, something that causes feeling. So if you like it, it is probably going to cause more feeling. Other things aside from liking something could cause emotions from it, such as curiosity, but usually like is one of the stronger emotions. You could say that the two are directly proportional, the more you like something, the more it is going to cause feeling.

But there are things that people like that cause thought. You could like something and it causes you to think, and we previously defined emotion as feeling, not thought. That thoughts are separate from emotions because thought is a period of thinking. What exactly is thinking then? You can think about emotions, “how did I feel then?” etc. So is thought just a period of increased attention? Or is it a sharp spike in attention focused on one particular thing that is clear? It is hard to focus that much if you are feeling

a lot, however. This makes me conclude that there is an overlap of feeling and thought, like a venn diagram. But there are still parts of thought that don't have feeling or emotion in them, and parts of emotion that don't have thought in them. That means that thought requires more concentration than feeling does, since we defined thought as a period of increased attention. You can be emotional and have more attention, but usually if you are emotional you are going to be less attentive than you would be if you were thinking more. Then again, if you are emotional you are being attentive to your emotions, whatever they may be, and if your emotions are on something like the sun, then when you see the sun you are going to be attentive to it, but not be thinking about it. So you can pay attention to something and not be thinking about it at the same time. But you aren't going to be paying attention to anything else. It seems that thought is more attention than emotion, however. If you try to "feel" your computer you still don't give it as much attention as if you were thinking about your computer. Then again, it depends what you are thinking about your computer, if you are thinking that your computer sucks, you are going to give it less attention than thinking that it is great. It also depends what your feelings are about that computer. If you feel that the computer is good, then you are going to give it more attention than if you feel that it is bad (possibly). The thoughts and the feelings correspond, however. That is, if you are thinking it is bad, then you are going to feel that it is bad. Thus thought and feeling are really one and the same. But thoughts are really clearer than feelings. Thought and feeling may result in the same amount of attention to something, but thought is more precise. It is more precise for you to think that the computer is good, then to feel that the computer is good. Who knows why you feel the computer is good, but if you were thinking the computer is good then you would know why you thought that. Emotions and feelings are more obscure.

So, the more you like something (or hate something, or have any strong emotional reaction to anything), the more emotional it is, but that doesn't mean that it might not also cause you to think about it. One can't label everything in life as either emotion or thought however. Life isn't a scale with emotion on one end and thought on the other. There are other factors involved, things like adrenaline and physical action, which might also cause increased attention that isn't either emotional or thoughtful. When you're

running you have a lot of attention on the fact that you are running, and you're not thinking about it or being emotional about it. This means that just because you like something, doesn't mean that it is emotional. You might like running, but it doesn't cause emotions in you. What does emotion mean then? Emotions must be thoughts that you can't identify, when you feel something, it must be that you are thinking about something unconsciously. You just have no idea what it is, usually. Emotions and feelings are thoughts then. By that I mean that they can be broken down into parts and figured out what those parts are. And thoughts are just really parts that you can identify. So the difference between emotions, feelings and thoughts is that you know what thoughts are about, but you don't have as good an idea of what emotions and feelings are, as they are more obscure and harder to identify.

Thus once you find out what is causing the emotion, it is no longer an emotion, but it is a thought (that is, you now call the emotion a thought, so the thought is still probably generating emotion. In your mind then there is still an emotion, but this emotion is now "part" of a thought, it becomes part of the thought associated with it because you created this link, and hence you would call the emotion/thought just a thought because while thoughts can generate emotions, emotions cannot generate thoughts (by themselves), unless you realize what the emotion is (then you are generating the thought, not the emotion generating it), but you are realizing it is a thought, not an emotion: so this realization takes over and now the emotion is part of that realization (because you consider the emotion a part of you, and you generated the realization), instead of the realization being a part of the emotion (and since it seems like the emotion belongs to the realization (you), instead of vice versa, you call it a thought instead of an emotion, because you generated the thought (and hence it also seems that you are now consciously also generating the emotion (the emotion coming from the thought))). So that would mean that all emotions have route in real things, and these real things can be explained with thoughts, so all emotions then are really thoughts that you haven't realized; an emotion would just be a thought that you haven't identified yet, so the term "emotion" goes away when you realize it is a thought (because that is what it really was all along, a thought) (though this thought might still be generating a feeling).

So, since you perceive the emotion as belonging to you, and you generate thoughts consciously, you consider the emotion to be part of a thought, not vice versa (and hence call identified emotions “thoughts”). So when you identify an emotion, it is a thought because thoughts can generate emotions, so if the emotion is still there after you identified it you would say it falls under the category “thought”, because the thought is making it. You might be lazy however and not want to spend time thinking, which are what emotions are for. “Ah that gold sword is pretty” might be the emotion, but to your conscious mind you would have no idea that you like the sword because it is pretty, you might just know that you like the sword and it is making you emotional about it. Therefore, emotional things are really any feelings that cause unconscious or conscious thought. Feeling is also another word for unconscious thought. That then leads to the conclusion that thought can be emotional (because thoughts are going to be about things that can cause emotion). I think that emotions can be more emotional than thought, however, because emotions can contain more than one thought (while thoughts are very slow consciously), therefore causing it to cause more feeling, or be more emotional. While you can only express a few thoughts a minute, your emotions can contain endless numbers of thoughts per minute – they are not as exact and hence don’t make as much sense as thoughts do.

So thought is just a lot of attention on one little thing. And emotion is attention on lots of individual things, or possibly one thing. So things that are emotional are things that cause you to think, consciously or unconsciously. And therefore they would cause you to feel, consciously or unconsciously. So the more you like something you can’t consciously identify as to why you like it, the more emotional it is, and the more you like something where you can consciously identify what it is, the more conscious thought it is going to cause, and the more logical that thing is going to be. Emotion is just unconscious thought.

How This Chapter shows how Intelligence is intertwined with Emotion:

- “Emotion goes on and off for everyone” – this statement shows how there are degrees to which someone can be focused on and feel thought, and degrees to which someone can be focused on and feel

feeling. That then also explains the next statement in the chapter “some things in life can identifiably more emotion than other things”.

- Since there are parts of emotion that don't have thought (assuming that emotion and thought overlap – but that is a logical assumption because thoughts generate feelings and are therefore less independent) then emotion (especially emotion without any thought) is going to need less focus or concentration, because emotion is a more pleasurable experience, but thought is one where concentration is usually used.
- Emotions can direct and control thoughts – if you are feeling that your computer is bad, then you might then give it less or more attention, and conscious attention is a function of thought because you need to think to start to focus on something. Or when you notice something you noticing it is a conscious experience because you “notice” it and thoughts are things which you are aware of which would then contribute to consciousness.
- Next mentioned is how emotions and feelings are just harder to identify than thoughts, and that therefore emotions and feelings are really thoughts themselves, or vice versa. If all thought is really emotion, and all emotion really thought, then all intelligence could vary and be dependent on emotions. This is further evidenced by the statement “thus once you find out what is causing the emotion it is no longer an emotion, but it is a thought”. That shows how an emotion is a thought that you just aren't identifying. It is just a matter of definition of the terms. Thought is concrete things which are real in the world, and emotion is something that you feel but can't visualize. So therefore intelligence is just the ability to do things which are real, versus feeling something, which isn't as “real” as thoughts are.

An explanation for this chapter:

This chapter basically described the difference between thoughts and feeling (or emotion). Thoughts are things that you are conscious of, when you have a thought, you know you have it because it is your thought. Unless you aren't aware of the thought you are having (which would make it an unconscious thought), then the thought is something that is clear to you, it is usually a sentence, though you might not be thinking of it as a sentence. You might know you want to do something, but you might not



express it very clearly to yourself. When someone has a clear thought, they know what it is. You can want to do things and be thinking things all the time, some of the thoughts are going to be more clear than others.

Emotion, on the other hand, isn't clear like clear thoughts. When you experience an emotion, you might not know you are experiencing it at all, and it is certainly a lot more complicated than a sentence, which could be your typical thought. Emotion could be described with a lot of thoughts, and this probably occurs in humans all the time. People have complicated emotions, and these emotions would give rise to thoughts that people are aware of (a conscious, clear thought such as a sentence in your head), and thoughts that people are less aware of, (for instance you are doing something but you didn't fully realize that you were going to or are doing it.

## Some Points on Emotion Theory

- There are two types of observations in emotion theory, one type is general common observations (such as sex is good for someones emotional health) and the other type is functional observations (when an emotion stops at one second and another one takes its place, what is happening there, what are the emotions, why do they stop and start, etc (for example, if someone thinks a happy thought it might stop the negative thought completely) also, what are the degrees to which the emotion or thought is felt, is it completely gone etc.
- Emotions stop and start all the time, this stopping and starting might occur as sudden transitions or slow transitions, one emotion gradually fading into the other. That is not a complete explanation for how emotion functions, however. Humans would probably have several emotions occurring at one time, each emotion interacting with one or more other emotions and potentially causing them to stop, start, fade or increase.
- For instance, the emotions hate, love, painful emotions, sexual emotions, hopeful emotions, and humorous emotions are probably all constantly interacting with each other and being felt to some degree all the time. Those are only a few of the emotions/feelings that are probably felt a lot everyday.
- There are going to be observable patterns that occur with those emotions, for instance pleasure might relieve pain and make painful feeling go away.
- Life is intense and ongoing, so therefore intense emotion is probably maintained in humans all the time. These emotions might stop and start, someone could go from brief periods of intensity to periods of low intensity, but the point is there is that intensity that is felt and the continuous flow of emotional processing is ongoing.
- There are different emotional states that can change your outlook on life or how you might respond to a situation. Fear, anger, kindness and admiration are all emotional states that change how you might respond to events. You can also be in a state of readiness for certain emotions, you could be prepared to experience pain or pleasure or be in one of those states.

- Emotions are experienced consciously and unconsciously, the extent to which someone clearly feels an emotion is the extent to which it is conscious. If an emotion is being experienced but isn't under the awareness of the person experiencing it, by definition it is mostly an unconscious emotion because they are not conscious of it. Someone can experience a large emotion but that doesn't necessarily mean that the emotion is going to be completely under the awareness of the person experiencing it. They might describe the emotion as feeling like it is very large, but they might not be in touch with it (making it mostly unconscious). It is in this world of "seemingly larger emotions" that emotional processing takes place. Unconsciously there are many more emotions experienced than you are completely aware of that are being experienced. Therefore it is there, in the unconscious mind, that emotions interact in great depth and complexity, barely being felt consciously at times and with the person possibly only slightly aware that something emotional might be going on (unconsciously).
- Emotion is experienced differently for each person. An emotion evokes a certain emotional response in a person because that person is who they are, however we all share the same world and there are going to be significant psychological things in it that are generally considered to be significant by most people, such as death or love. Any individual has peculiarities and specifics about what might trigger a large emotional response, it wouldn't necessarily just be something that they "like a lot" but mostly things they consciously or unconsciously find to be significant.
- When emotion can stop and start, and there can be periods of intensity and low-intensity, it makes one wonder just how many different emotional states there are. For every mood in a social situation you could say is an emotional state. If there is a certain mood present, then the people are going to be feeling certain things and responding in a way that is correspondent to that mood. But that is just social moods, there are many other ways people's emotional state can change, if you are working on something you enjoy working on you could be in a certain emotional state for that.
- An emotional state implies a certain set of feelings that come up with a certain activity or under certain circumstances.

- An important observation to note in emotion theory is that pain can stop the current flow of emotion or feeling and alert the person. Pain and anxiety are different from the other emotions because they are unpleasant. How often is an emotion like hope or fun tainted by the emotion of pain? Is fun even an emotion or is it an emotional state? Fun would imply that you are experiencing a set of emotions that makes that circumstance fun, joy is an emotion, "fun" is more of an emotional state.
- The flow of someone's feelings can stop suddenly, for instance, say you are relaxing in bed after waking up, then your alarm clock goes off - you went from feeling happy, relaxed emotions to those suddenly ending. Emotions and feelings stop and start like this all the time. In a conversation, for example, someone could be happy and the other person could show or adopt a negative expression and that could suddenly end the other person's happiness. There are many emotions someone could adopt in a conversation such as shyness, or an emotion expressing a thought or an idea, and these emotions could influence (or start and stop) emotions that the other person is experiencing. It should be clear that the many emotions someone experiences throughout the day changes all the time, stops, starts, transitions, and changes in complicated ways all the time. These changes may or may not be observed, however if you pay attention to these feelings and their behavior you could certainly notice a lot more.
- Emotion can motivate thought. People go into different states or 'modes' where they are driven to think a certain type of thought or do a certain type of behavior. When someone enters a different mode, such as a pleasure seeking mode, that mode in particular is motivated by emotion. It is clear that with pleasure someone is feeling more, so you would say that it is motivated by emotion. However, every state someone is in, every different subtle social emotional state or emotional state when someone is doing work is going to have some emotion or set of feelings behind it. But it isn't just a set of feelings, the feeling is unique each time, and this uniqueness communicates certain information that is also unique. The feeling tells you what you like and what you don't like, that would probably be the primary emotions (pleasure and pain). But each other emotion communicates something - if you feel guilty you know what that feeling means,

maybe that feeling in combination with other feelings is communicating something different or unique based upon the set of feelings it is and what it means in that context.

- Therefore someone could enter into a mode such as an abusive mode, where, emotionally, they are being abusive. It makes sense that since this is a mode, it takes a reasonable period of time to experience. It isn't an expression or a gesture, which takes a couple of seconds, but a mode like this my guess would be at least a few minutes long. Another mode could be a humorous mode. Maybe that is clear by the person being observed as being amused - but maybe emotionally they are amused for a certain period of time before and after your observation of them being that way.
- That isn't to say that someone couldn't experience amused feelings for a few seconds. Clearly when someone laughs the feelings mostly only last for the period of the laughter. But they would probably still be amused for a period afterwards. You just laughed - and you become happy or amused for a short period after that. My point about the modes is that there are certain powerful sets of feelings that last for a while - like a pleasure seeking set of feelings. That is different from laughter or amusement, this is a strong specific mode that brings up a set of feelings for someone. Maybe someone else has a different sort of mode - maybe they have a strong mode where they feel guilty, and they have a unique set of feelings and thoughts that are with this mode.
- Some of these modes might be a reflective mode, where you are in period that is reminiscent of the activity you were just doing. Other modes might be powerful ones, abusive ones, submissive or dominant ones, calm ones. It is as if someone gets in a 'mood' for these modes. Moods are more quiet however, and there are only a few moods that people recognize. However, there could be many different unique moods as well. What then is the difference between a mood and a mode? In a mood you have different emotions, maybe someone gets in an abusive mood. That would be like getting in an abusive mode. I think it is just a matter of how strong the mood or mode is. Moods are probably less strong than modes, and modes are also ways of acting, not just ways of feeling. In a mode the emotions are so strong that they influence your behavior - the emotion motivates thought.



- One emotion can lead or transition into another emotion. For instance, someone can rage, then become angry instead of being in a rage over a certain thing, and then the emotion could die to down to the person just being hateful at whatever the cause is. That is similar to if someone is punched, they might be at first angry, then upset, and then depressed or sad. Anger can lead to hate, or 'being upset' - and then after that the emotion might transition into sadness or whatever might follow someone being hateful. Maybe the lesser emotion of hate is bitterness. So they would go from being hateful to being bitter. Or maybe if someone is talking to them positively, they could go from being hateful to being happy or optimistic.

An explanation for this chapter:

An emotional state is a very complicated thing. If someone knew completely their emotional state, they would know everything they were feeling right then. Then they wouldn't really have any "unconscious" emotions, because they would be perfectly conscious of what they were feeling. But then again, it is impossible to feel the full force of all your feelings at once, so it is not possible to be completely conscious of all your feelings. Your unconscious feelings must be dimmed down, or only large in a way that isn't completely conscious. Like you know you have a large emotion, but aren't in touch with it.

Emotional states are complicated, it would be easy to say, "my emotional state right now is really messed up" because that is what emotional states are like, people have several emotions they are experiencing all the time, it is just hard to identify that this is occurring because I would say that people can only identify when they have a large, clear emotion that they can understand.

## Emotion Is a Combination of Feeling and Thought

Emotion is such a strong feeling that it must be the combination of thoughts and feelings. If you think about it, if you combine positive thoughts and positive feelings, you're going to have a general overall greater experience, (if the thoughts and feelings are on the same idea or the same thing, you are going to have a greater positive single emotion about that thing). Just take the strongest emotion you can experience, it would have to be a combination of all the positive things in your mind, and people can control their thoughts to a large extent.

By a combination of feeling and thought I mean a combination of what it feels like to have a thought, with the feeling of what it feels like to have a feeling – I don't mean the combination of actual verbal thoughts with feelings, but non-verbal thoughts which are like verbal thoughts in that they are about something, you just can't identify what it is all the time because it is non-verbal.

Since thoughts are conscious and unconscious, emotion could be redefined as the combination of feeling and thought - that you only have emotion when you are thinking about something, and feeling something at the same time, and the combination of the two results in individual emotions. There is evidence for this from the facts that you can only experience one strong emotion at a time, and you can also only think about one strong emotion at a time. That shows how emotions are pulled up by thoughts, or controlled and generated by them. It might be that this only applies to strong emotions, but it depends on each individual's definition of emotion (it might vary), but I don't think anyone can experience two strong emotions simultaneously. You can feel it for yourself, try and feel any combination of the following emotions (strongly) at the same time - anger, fear, sadness, disgust, surprise, curiosity, acceptance, or joy. You just can't do it. A slight feeling of curiosity is exactly that, a feeling and not an emotion. Emotions are stronger than feelings, and stronger than thoughts, but what are they made of? The only logical conclusion is that they are made up of thoughts and feelings.

The type of thought that makes up emotions isn't just words or sentences or verbal ideas in your head, but basically any period of thinking. It doesn't

have to be intense thinking, in fact, if you are intensely thinking there probably isn't enough room left to process a strong emotion, but rather emotion arises from periods of very low intense thinking, and less intense feelings (you still have to be trying to be thinking, that is why negative emotions don't exist, because people just don't try to think about them). During those periods of low intense thinking (from which part of emotion arises) you don't have to even understand what you are thinking about, just understand that to some degree you are more thoughtful than usual. Feelings are generally considered to be shallower than emotions, and thought is considered a deep experience, so in order to have the strong, deep feeling of emotion, it must be made up of the part of your brain that experiences deep things, (the thought part) (remember feelings feel like feelings from sensory stimulation, which isn't "deep" at all).

Furthermore, emotion isn't just a strong feeling, a strong feeling can give rise to an emotion, just like a strong idea can give rise to an emotion, but an emotion is the combination of a lesser feeling and a lesser idea or thought process (this thought process might be unconscious, leading the person having it to just know that they are thoughtful during the experience). You can't have a strong feeling and a strong emotion at the same time because there just isn't enough room or processing power in your mind to do that (it's easy to feel that in your mind just by testing it).

Is a thought sensory input? No it isn't, you can think about sensory input, and that would give rise to a feeling of the sensation itself, but a thought is much faster in the brain. A thought is like a fast firing of neurons while a feeling or a sensation is an experience that actually takes some amount of time longer than it takes for a neuron to fire, which (it feels like anyway) is the length of a short thought. So basically, emotions must be the result of feelings and thoughts in your brain because there isn't anything else left that they could be made up of. All that is in your brain is feelings and thoughts. It is obvious how you can turn off a thought automatically, but you can also do that to some feelings. This is so because feelings are in large part triggered by thoughts. That's because feelings are experiences of sensory stimulation. If you are feeling something that you don't want to feel, however, because that sensory stimulation is present in your environment, there is nothing you can do. But if it results from a memory or something in

your mind, you are going to shut it off automatically. This way feelings and thoughts work together; you have your present experience of the sensation, and your mental direction of thinking about that sensation. The latter part you can turn on if you want to make that natural, environmental feeling a strong one. It is hard to experience a strong feeling just by bringing the feeling up in your head, to have a strong feeling you need to have some type of direct sensory input and be thinking about that sensory input at the same time.

So a strong feeling is just like a strong emotion, only you need direct sensory input and thoughts to feel it, while with emotions you just need a feeling (which can result from the memory of a sensation) and some thoughts. So, very simply, everything in the brain is either a feeling or a thought. And emotions are combinations of feelings and thoughts.

Thinking about things generates feeling because you are simulating the emotions of that thing in your head. Although you are not experiencing the stimulation in real life, you still understand what it feels like to be in that situation, and this memory of that stimulation you can feel almost like being in the real situation itself.

If you have emotion about something then you are feeling that thing. Thus you are directing thought about that object, and directing thought is what thought is. Thought is just directed to something specific, while feeling is more generalized, you have only a few feelings for many many things, and thought is only a way of categorizing those feelings. For example, you can simulate many feelings by thinking, "I am going to go to the store then I am going to come home". Instead of feeling "store" which you feel in the store, you are adding the feeling of traveling to the store and being home. Those feelings are less intense than actually traveling to the store and actually being home, but they are still there and present in the thoughts. So when you have a thought about the store, you feel the store because you are simulating the idea of being in the store in your head.

Emotion always precedes thought; thought is always just going to be an explanation of emotion. Everything in the end turns out to be an emotion in your system, so therefore everything is really an emotion. When you say "I want to leave" the feeling of you wanting to leave is always going to

precede the thought. Actually first you quickly understand what it is that you are feeling when you realize what it is you are feeling as an unconscious thought process, then you have a more regular feeling about it, and then you are able to verbalize that feeling into a thought. Unless something is said to you instead of you thinking it, in which case the process is reversed. First it is a thought because it is expressed that way, then it is a feeling, and then it is a quick unconscious thought process to think about what was said.

When the thing is said or thought of verbally it is most clear what the meaning is. In this way words assist understanding. This is probably because the combination of adding the stimulation of sound to the stimulation of the visual (or other sense) of the object/idea enhances understanding and forces you to think deeper about it because sound is an enhancing mechanism for thought.

Feelings are fast, you don't pause and think about them. Emotion you could say, since it is deeper, that you almost "think" about it.

How This Chapter shows how Intelligence is intertwined with Emotion:

- Thoughts also contribute to what it is you are going to feel, and what you feel and how you feel it is then going to determine your emotional intelligence, and over the long run would help determine other aspects of your intelligence as well.



## Levels of Emotion and Thought

I previously discussed how emotions were deeper than feelings, yet are “felt” less because it isn’t as obvious they are occurring because they are deeper and more intellectual. Emotions therefore involve more thought than feelings. Sensations are more related to feelings because they are simple things that don’t involve thought. So since feelings are less deep than emotions, could it be that certain emotions and feelings are more cognitive than others? Although feelings are more like sensations, they can be intellectual like emotions too. For instance, the feelings curiosity and frustration are both related to thought, but they are not deep enough to be emotions. Some emotions and feelings, however, are more primary (less related to thought) and related to instinctual reactions than others, which might make them more cognitive and intellectual. Since emotion, feeling and thought are mixed – and some of those are sometimes more intense than the rest – then it makes sense that some emotions might be more consistently less intellectual than others. I could say that immediate, shallow feelings are more instinctual than deep, pondering emotions and thought.

Silvano Arieti categorized emotions into three orders, the first order being the simplest emotions and the third order being the most complicated. He listed 5 types of emotions as first-order ones – tension – which he said was “a feeling of discomfort caused by different situations, like excessive stimulation and obstructed physiological or instinctual response”, appetite, fear, rage, and satisfaction and said that satisfaction was “an emotional state resulting from the gratification of physical needs and relief from other emotions”. (Arieti) He classified the first order emotions as being bodily, elicited by stimuli perceived to be positive or negative, have an almost immediate effect and if they have a delayed reaction the delay would be from a fraction of a second to a few minutes, and require a minimum amount of cognitive work to be experienced. Those emotions aren’t as simple as sensations, which consist of just feeling things without thought. To me those emotions also seem very strong, and perhaps they are strong because if someone is going to have an instinctual reaction, it is going to have to be strong to interrupt their thought process. So those more instinctual emotions interrupt thought because they are so strong and almost

physical. In fact, small amounts of any of those emotions would make it possible for the person to reflect on the emotion because they aren't being distracted by large amounts of it, therefore making the emotion less of a first-order emotion and more like a complicated emotion. If you take rage and think about your rage, you make rage into a complicated emotion and less like a simple emotion. You also make it into more a feeling since now it is shallower. So a full-blown rage would be much more instinctual than just having a little rage, the small amount of rage is more controlled and initiated by cognition, whereas the large rage was triggered instinctually (or more basically, emotion is more instinctual and powerful and distracts from thought).

Arieti thought that second-order emotions started not from an "impending attack on the system" but by cognitive processes which he believed to be visual symbols or representations in the mind of real things (images). He explains how important images are to humans "Image formation is actually the basis for all higher mental processes. It enables the human being not only to recall what is not present, but to retain an affective disposition for the absent object. The image thus becomes a substitute for the external object." If the image is pleasant it acts as a motivator, and if it is unpleasant it has the opposite effect. Then he explains how these images play a role in the higher order cognitive processes of some second order emotions. It is clear to me, however, that not only images play a role in thought, when people think of a word they don't always see a strong image. There is going to be an image associated with practically everything, but you don't always bring up that image all the time. He lists the following second-order emotions:

- He said that anxiety is "the emotional reaction to the expectation of danger", and that it isn't the result of simple perceptions or signals (which would mean anything real that initiates a reaction) but the result of images which enable a human to anticipate danger and its consequences, and that anxiety is image-determined fear (fear is a first order emotion because it is the result of direct stimulus).
- He stated that anger is rage elicited by the images of stimuli. Rage leads to an immediate reaction, however anger lasts longer and that is

possible because it is mediated by images in the mind. Rage is useful for survival, and anger is useful to retain a hostile defensive attitude.

- Wishing is “made possible by the recall of the image or other symbols of an object whose presence is pleasant”.
- The emotion security. He didn’t know if security as an emotion actually existed or was just the absence of unpleasant emotions. You can visualize an image of security, an “image-determined satisfaction”.

My take on this is that images make the second-order emotions higher cognitive processes. Without an image someone isn’t really thinking, they are just responding to stimulus instead of conjuring up something in their mind, which is going to take longer. However, rage and the other first order emotions are going to also bring up images immediately in a more unconscious way (but also some might be conscious just very fast) before someone can respond to the stimulus. In that way rage can be intellectual. If you think about it, something in your own mind can cause you to be enraged, and therefore it was an intellectual process which started the rage and is associated with it when the rage is being experienced. It isn’t like rage is completely mindless, it is actually driven by anger, which is a second order emotion. Rage is simply more related to direct stimulus because that is much easier to get upset about because it is real and requires less thought. So anger is a more intellectual emotion because it lasts longer than rage and is easier to maintain because it only needs thought to be maintained, but rage is somewhat of the opposite. Rage and anger overlap to certain degrees as well. The same can be said of the other first and second-order emotions. The important fact is that real world stimuli elicits more powerful emotions that are less cognitive in first order emotions than in second order ones, however both are cognitive (which also means might be assisted by images) and both might be assisted by events in the real world (stimuli). Things that happen in the real world are simply more likely to stimulate a stronger emotional reaction.

Arieti described that with third order emotions language plays a greater role. This follows from his explanation that third-order emotions “although capable of existing before the advent of the conceptual level, expand and are followed by even more complex emotions at the conceptual level”. That means basically that words are conceptual instead of visual or simply

automatic responses from stimuli. He states that important third-order emotions are depression, hate, love and joy. Depression contrasts to anxiety because anxiety usually caused by the thought that a dangerous situation is about to occur. Depression, on the other hand, was caused by factors a while ago. I believe that that shows how there are other emotions that can be placed as second-order emotions, like sadness. Basically any emotion that isn't a strong immediate reaction and isn't a complicated emotion like the third-order emotions would be a second-order one. Anything that is caused easily by thoughts or images (like sadness) could be a second-order emotion. However third order emotions are going to be even more complicated, taking many factors over a longer period of time to generate the emotion.

Arieti thought that depression followed "cognitive thought processes, such as evaluations and appraisals". For instance if someone is told of a death of a friend, what makes that person depressed is their ability to evaluate the news. Those ideas from Arieti make it clear that depression really is complicated and supported by thoughts, and therefore is a third-order emotion. Depression can bring up sad feelings at any time, so those sad feelings are still really second order emotions because they were generated by something real (unconscious depressive thoughts). The feelings of depression, however, are the third-order emotions because they are more complicated than simple feelings. Each feeling of depression is going to involve more complicated thoughts associated with it because it is going to involve more parts, like evaluations and appraisals. If looked at that way, sadness could have a lot of parts as well. However, for each circumstance of sadness you can usually identify why you got sad, even if you got sad because you were depressed. When you are depressed, however, it is often so complicated you don't know all the factors leading to that depression.

Arieti said the following about hate, "...hate is the third-order emotion which corresponds to the second-order emotion anger and to the first-order emotion rage. The three together constitute hostility, but hate is the only one among the three which has the tendency to become a chronic emotional state sustained by special thoughts. Thus a feed-back mechanism is established between these sustaining thoughts and the emotion." To me this shows how powerful third-order emotions can be. That they really penetrate

your consciousness for a long time. It shows how emotions are really also intellectual things. That you might interact with someone, and this interaction could make you feel things for a long time after. That long term feeling isn't necessarily going to be just an emotion, however. If you think about it you cannot sustain and be able to identify an emotion from just one interaction or one relationship for a long time. However, if you consider that the emotion is also an intellectual experience, then you realize that you can sustain it for a long time because you are aware at some level of the relationship you have with this other person, so it is emotional and intellectual. Don't forget that the emotional/intellectual experience is going to be able to be described with the thoughts and experiences that are supporting it. Albert Wellek said this about deep emotions, "Love, friendship, faithfulness, are emotions of the heart; they concern, involve, and engage a man in his very nature; they may move, touch, stir, or shake him and even change or transform him in his identity. On the other hand, anger aroused by a trifle, or by hurt vanity, is superficial and shallow, not matter how intense." (Wellek)

Wellek also went on to show the difference between intensity and depth in emotions. That relates to Arieti's orders of emotions because each of the higher order emotions are more deep than the first-order ones. Wellek said this "A man's emotional disposition may tend predominantly or almost exclusively toward explosive affectivity or, on the other hand, may tend predominantly or almost exclusively toward profound experiences. When extreme, examples of the first type of disposition are said to demonstrate lack of sensitivity, toughmindedness, or even brutality; examples of the second type, sensitivity, emotional responsiveness, or tendermindedness" That shows how some emotions are very deep, while others very shallow. He also said "...if we say that a man is emotional, the question is: do we mean that is sensitive, excitable, or sentimental?". That shows how deep emotions may trigger those sentimental feelings. But remember deep emotions aren't just emotions, they are supported by thought processes making them an intellectual experience. So it isn't like the person is emotional all the time, you could say they are being intellectual all the time. What shows the nature of the difference between depth and intensity is two examples that aren't really either deep or intense, yet are profound – those examples are aesthetic experiences and strongly held convictions.

Wellek also said this about the nature of depth and intensity, “ Depth is characterized by breadth and continuity, intensity by its temporal limitation and resultant discontinuity. Intensive emotions are usually shallow and blow over quickly. For the very reason that too much vital energy is consumed in a comparatively short time, the emotion is quickly spent and little or nothing is left. No normal man can rage for hours on end – though a maniac may. Intensive emotions are shock-like, eruptive, explosive, volcanic; they show organic drive.” Those intense emotions would relate to Arieti’s first-order emotions, and less to the third-order ones. The third-order emotions would be more deep instead of intense. I previously showed how feelings are intense but not deep, and emotions are deep but not intense. Feelings are more like those intense emotions described by Wellek because you can really “feel” them, while emotions are more intellectual and you might experience them more in a more satisfying, sentimental, thought provoking way.

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## Emotion Vs. Logic {CP}

What is the difference between logic and emotion? When someone says that they are “emotional” which emotions do they mean? I guess they mean that they experience all emotions more. They could specify further, however, and say which emotions they experience more, which emotions they are more prone to.

If someone is emotional does that mean that they enjoy life more? What if someone was emotional, but only experienced positive emotions more than most people, and didn't experience negative emotions. Then that person would be happier I guess. Unless they separated out the emotions joy and sadness and just talked about those. Can you be an emotional person and just have excess amounts of the emotion happy? So anyone just “happy” is therefore being emotional. You'd probably be a lot more emotional if you were happy and sad at the same time however (the mix of the two would drive someone mad most likely, however).

Happy and sad seem to be the two strongest emotions. They are stronger than fear, anger, surprise, disgust, acceptance, and curiosity. That would make anyone bipolar (experiencing swings from happy to sad) very emotional. Does the swing mean that someone is more emotional than just experiencing one at a time? The emotional change is hard I think and that is more of an experience than just being very happy all the time, so the change from happy to sad is what adds the emotion in. Or because someone was so sad before, it is harder to be very happy because of the dramatic contrast, and this causes tension. That is, your body goes through changes as it experiences major emotional changes.

There are two degrees of change in emotion however; one is a major change from depression to mania (which is what bipolar is). Another is just your ordinary change from sad to happy, which can occur many times in a day. So if someone is manic or depressed are they being more emotional than someone who is just happy or just sad?

Symptoms of mania ("The highs"):

- Excessive happiness, hopefulness, and excitement

- Sudden changes from being joyful to being irritable, angry, and hostile
- Restlessness
- Rapid speech and poor concentration
- Increased energy and less need for sleep
- High sex drive
- Tendency to make grand and unattainable plans
- Tendency to show poor judgment, such as deciding to quit a job
- Drug and alcohol abuse
- Increased impulsivity

The symptoms of bipolar depression are the same as those of major depression and include:

- Sadness
- Loss of energy
- Feelings of hopelessness or worthlessness
- Loss of enjoyment from things that were once pleasurable
- Difficulty concentrating
- Uncontrollable crying
- Difficulty making decisions
- Irritability
- Increased need for sleep
- Insomnia or excessive sleep
- A change in appetite causing weight loss or gain
- Thoughts of death or suicide
- Attempting suicide

I don't think that people with the two extremes of mania and depression are any more emotional than people who are just happy or sad. That is because being too happy or too sad shuts off the other emotions people would experience like anger, fear, disgust, surprise, acceptance, and curiosity. Why does it? Because with all the other symptoms of mania and depression, there isn't really any room left for emotions other than happy and sad, a person's system can only handle so much emotion. If you are crying all the time (like you would if you were severely depressed) there isn't any more room for you to experience other emotions (this is obvious if you remember that emotion uses your attention and memory capacity). Or if you are as

happy as you can be, you're probably too out of it (in your happy land) to think about anything else.

A person could be happy or sad and be less emotional than someone with mania or depression, however. But a person (if they were experiencing the other emotions other than happy and sad) could be just as emotional as someone with mania or depression. Although those people may be crying or have expressions of extreme glee on their faces, happy and sad are not the only emotions someone can experience and therefore they may not be as emotional. The question is, what constitutes a deep emotional experience? Simply experiencing large amounts of emotion might be different from being happy because being happy might be a result of finding something meaningful instead of finding something more fun, which would result in more emotion instead of satisfaction.

Emotion means that you are feeling something; if you are feeling emotions other than happy and sad, then wouldn't the other emotions (if they were positive) increase the happy emotion and you then have a happy emotion that is larger than the other positive emotions you are experiencing? I guess that would be happy, but it would probably lead to overload. That is why it makes sense that people who are emotional experience a range of emotions from happy to sad ones, so that if they just experienced happy ones it would lead to too much happiness causing overload (or too much excitement).

Why would emotions be balanced, why not just have only positive emotions? Because if you are curious, your curiosity is going to backfire when there is a failure (you'd be curious in a failure). Or if you are overly surprised, you would be just as surprised at a bad thing happening as you would as a good thing happening, leading to being happy and sad. Or if you got angry at something, you are then likely to become pleased by the opposite thing happening, so the emotions tend to balance out.

So is it really that the positive and negative emotions balance out? It is probably too hard for your mind to wait to become emotional at things that are only going to lead it to become happy. That is, you would have to consciously say to each thing, ah that is a positive emotion, I can have that emotion now. It seems more natural that when something bad happens, you get more upset, and when something good happens, you get happier. So you

don't have to calculate and spend time to assess if you should "feel" in those instances.

That is a good way to size people up, assess how happy they get from what things, and how sad they get from other things. Why is it that happy and sad are the two strongest emotions? It seems that way because all the other emotions follow suit with them. When someone is happier they are likely to be more curious, or more accepting. When someone is sad it also makes him or her less reactive to things (the surprise emotion).

The other emotions don't occur as much as well. You can easily be happy or sad all the time, no matter what you are doing, but the other emotions need to fit into what you are doing. Like the emotion curiosity needs something to be curious in, and the emotion disgust needs something to be disgusted by. When you are doing nothing the emotion you are going to feel most of the time is just plain happy or sad, thus those two emotions are also our "idling" emotions (when we are idle we have them).

If the other emotions don't occur as much, then why would someone be happy or sad in the first place? Are the emotions happy and sad simply the result of other emotions in your body? If that is the case, how is it possible for someone to become manic or depressed? Mania and depression are such extremes of happy and sad that other emotions can't be experienced as well. What then is the source of that extreme happiness or sadness?

Either it seems like life has enough in it to justify being manic or depressed or it doesn't. If it doesn't then the mania and depression would arise from people just being unstable and fragile creatures, easily upset and disturbed. If it does then by a logic process one should be able to figure out the cause of their mania or depression is and solve it. An episode of mania or depression could be caused by severe stress, however.

How This Chapter shows how Intelligence is intertwined with Emotion:

- It could be viewed that emotion is entirely driven by intellect, that everything that you feel you feel because you are who you are, and who you are is determined by your thoughts and your own intelligence. Or it could be rephrased the opposite way, that

intelligence is entirely driven by emotion for the same reasons, those viewpoints are obvious when you take emotional highs where it seems like you are acting out of control - because then you realize why it is you are having those emotions, and you are having them because of something you did (which was driven by your intellect) or something you were feeling (which is driven by your emotions). Your intellect determined how you felt the emotion, because you are your intellect, and that (you) would then determine how you feel about something that happens. Someone's emotional template (who they are, how they respond to the world) could be viewed as being an intellectual template because intellect is understanding real things, and your emotions determine what it is that you process and how you process them.

## An Overly Optimistic Attitude towards Life Leads to a Dulling of Emotion

When you go into a situation or an event the attitude you have is going to impact your emotional experience. If you think something is going to be fun, when in reality it isn't, and you continue to think that that thing was fun afterwards, it is going to make you feel worse than if you had the right understanding of how much fun the event was. This is because there is something in your mind which understands how fun the event was automatically, and compares it to your assessment. There is also something in your mind which rates how intelligent you are and bases your self confidence off of that. So in other words, your mind is going to know if you are being stupid or not, and feel bad if it made the wrong decision. Your mind basically has integrity. To prove that just realize that your mind compares its thoughts to each other constantly, if you work hard all day, then you relax when you get home, the fact that you worked hard increases your amount of relaxation. That is because your mind is comparing how relaxed you are now to how much you worked during the day, and then it feels more relief (since you did the work).

Also, an overly optimistic attitude causes you to consciously focus on things which you enjoy more, but your conscious mind can only recognize a tiny amount of things which you enjoy. So you are amplifying a disproportionate amount of emotion in your own mind. That throws things off balance in your head and you start to wonder (consciously and unconsciously) why you are enjoying some things more than others, and it throws off your responses to natural, ordinary events. In other words, your mind compares the positive things which you are amplifying to the things you aren't amplifying (like how it compared how you worked during the day to how you rested at night). Furthermore ordinary events start to become more dull because you are amplifying a few events you just think are fun, when in reality all of life is fun if you give it an equal chance.

What those people fail to realize is that basically everything can be viewed as fun, they don't need to grab onto a few things with their overly optimistic attitude. Emotions are fun, and life is so full of emotions that any scene or event in life can be broken down into its many emotional parts. Emotion just means how something makes you feel, and that in turn means what



kind of reaction things make you have. In fact, each individual object in life gives an emotion, and makes you react in a certain way.

If you have an optimistic attitude towards life, or an overly optimistic attitude, then most of the emotion that you get is going to be undercut (undermined, etc, because it is going to be outweighed by the few things which you are praising, or have an optimistic attitude for) and therefore overall be leading to a dulling of emotion. That is because this overly optimistic attitude is a conscious thing, that only enhances a few of the events in life and doesn't understand that everything in life can be viewed as being fun (if you take the same attitude and just twist it that is).

You're not still being optimistic because you're dismissing the verbal discourse whereby you rate some things in life as higher than other things. You are still being optimistic in a way but now you understand that you shouldn't be over inflating some things more than others. It is like saying, wow that duck tape is really really cool. But then you are missing all the other things in the room which are also cool, maybe a lot less cool than the duck tape but they can still be viewed as being cool. So instead you'd say, hey that duck tape is cool, to keep it more in line with how cool the other things are. This doesn't mean that you are less optimistic towards life, it just means you are more aware and considering of the whole.

Similarly, an overly negative attitude can bring down how cool an object is. You can basically manufacture false emotions about things. While you might feel a temporary sensation of elation (if you're being optimistic) or a temporary down feeling (if you're being pessimistic) afterwards you are going to feel bad because you basically insulted all the other feelings in your mind as being weak compared to it. Either that or you feel bad because you inserted an emotion that was too hard to deal with in your mind because it was so strong, and you feel bad afterwards because that strong emotion lingers in your mind and takes up room that it shouldn't, in addition to throwing your system off balance.

That is what an overly optimistic attitude does, it takes all the things in your mind that you might verbally over inflate, and inflates them. That creates a tension in your brain because then most of the ordinary things which you

should also be enjoying, seem dull. The reverse is true with an overly negative attitude, which is also bad.

How This Chapter shows how Intelligence is intertwined with Emotion:

- Your attitude is determined by your thoughts, and your thoughts are going to be determined by your intellect because your intellect is who you are, and you decide what it is that you are going to think. Your attitude is going to lead you to have different emotions, and these emotions are then also going to change how it is you understand the world emotionally, or your emotional intelligence.

## The Significance of Emotion In Humans/Animals

All of depression and sadness is preceded by an initiating event marked by a period of thoughtfulness and anger.

The negative emotions caused by depression are probably the worst emotions that can occur in humans/animals. This sadness or depression is triggered not by negative, pessimistic thoughts, but by thoughts and feelings that cause you to pause, get angry or upset, and become thoughtful. These brief periods of thoughtfulness (you don't have to be verbally thinking, just be able to recognize yourself as being thoughtful) are the source of a lot of depression and sadness. You know it something is going to be more painful if you "think" about it deeply, and it causes pain. That is like dwelling on the negative. Your mind knows when something in it is going to result in sadness and/or depression, and so it reacts to those things in its environment and in its head (like memories or thoughts) which will make it sad by being upset and thoughtful about it. Those periods of time can be recognized, and if analyzed properly, can lead to that person resolving their inner conflicts and becoming happy.

People hate automatic negative thoughts a lot. These thoughts can be identified easily however, because automatic negative thoughts which are destructive or harmful to people are followed by strong negative emotions. These thoughts are always sometimes followed by a pause, a thoughtful expression, and an upset/angry look. The person having them, however, may be too upset to identify those attributes themselves, the negative thought or feeling upsetting them so much they are no longer clear thinking. So whenever a strong negative emotion appears in your feelings (that emotion is indicative that there was a pause, anger, and thoughtfulness period which caused it), think about what just happened to you before that emotion happened, whether it was a thought, a feeling, or something that happened in real life. Then you can analyze what the problem is and work towards feeling better.

Those periods of negative emotion that followed the pause period can be identified not just by feeling badly, but by experiencing negative emotions and thoughts, similar to the negative emotions and thoughts found in a bad dream. So if for some reason your thoughts turn to thinking about dark

things, or thinking pessimistically, or thinking about anything that makes you feel bad in general, remember that you can easily identify the source of that bad thinking. That the bad thinking started with a single initiating event. That event might not be conscious, however. It might simply be an unconscious realization or progression of feelings reaching a certain point.

Another thing that might follow the period of upset/thoughtfulness might be a period of unclear thinking where the person is just “out of it”. They may be out of it a little like they are thinking about something sad, or just have a confused look on their face. Or any deviation from a “normal” appearance. Just anything strange looking. In fact, all sadness and depression is marked by an initiating thought or feeling, so whenever someone looks sad that person needs to think to when the sadness started, or whenever there is an escalation in sadness the escalation was probably sudden and abrupt. So the graph of increasing sadness would look more like a staircase than a line or curve. If you think about it, everything begins somewhere, somehow.

That’s because your mind needs to understand, “ok now I am sad”. As intellectual, thinking beings all major emotional events that occur in the mind need to be processed intellectually (unless you’re sleeping). So in other words if you just get sadder and sadder and are not aware of it you are not going to get nearly as sad as when you realize that you are getting sadder. The points when you realize (at some level) that you are getting sadder are going to be when you start feeling a lot sadder (the steps on the downward staircase of sadness and depression). That is, if you have a major emotion, it isn’t just going to be an emotion, but since it is so large, you are going to think about it and ponder it as well. So it may be that the escalation of sadness is inevitable because of emotional circumstances going on in your brain, however when the escalation occurs it is going to be noticed by your mind. That period of time is the upset/thoughtful period mentioned before.

## Cognition and Emotion

Feelings, values and preferences are going to influence even simple perceptual judgments. Your judgments are thoughts, and your feelings, values and preferences are all highly emotional. This example demonstrates an aspect in the age-old quest to understand the relationship between the rational and the emotional aspects of human nature. Is affect or cognition primary or dominant? From this example it would seem that they are separate, you have values and feelings, and that is separate from when you make decisions and judgments. When you make those judgments, feeling influences the judgment and motivates it, but it is a separate system.

There is a growing recognition that there are different categories of affective phenomena and their role in social cognition is quite distinct. One crucial distinction is between emotions and moods. Both emotions and moods may have an impact on social cognition, but the nature of this influence is quite different. Emotions are usually defined as intense, short-lived, and highly conscious affective states that typically have a salient cause and a great deal of cognitive content, featuring information about typical antecedents, expectations, and behavioral plans. The cognitive consequences of emotions such as fear, disgust, or anger can be highly complex, and depend on the particular prototypical representations activated in specific situations. As distinct from emotions, moods are typically defined as relatively low-intensity, diffuse, and enduring affective states that have no salient antecedent cause and therefore little cognitive content (such as feeling good or feeling bad, or being in a good or bad mood). As moods tend to be less subject to conscious monitoring and control, paradoxically their effects on social thinking, memory, and judgments tend to be potentially more insidious, enduring, and subtle.

Powerful emotions often leave a lingering mood state in their wake, and moods in turn can have an impact on how emotional responses are generated. Emotions are obviously going to be intense and short lived compared to moods, if you consider that a mood is your overall emotional state, it is not specific like emotions are. You feel each emotion, a mood, however, is something that could just hang around for a while. Since emotions and moods are so different, they are each going to have a different

impact on your thinking, memory and judgments. It is probably more clear what the impact of a specific emotion is than a mood, which is going to have some sort of subtle impact on what you do. For instance if you are cooking, a bad mood might have some impact, but if you experienced an emotion, say, excitement or sadness, the impact would be more obvious.

A major development in affect-cognition research in the 1980s was the realization that in addition to influencing the content of cognition - informational effects - affect may also influence the process of cognition; that is, how people think about social information. It was initially thought that people in a positive mood tend to think more rapidly and perhaps superficially; reach decisions more quickly; use less information; avoid demanding and systematic processing; and are more confident about their decisions. Negative affect, in turn, was assumed to trigger a more systematic, analytic, and vigilant processing style.[\[footnote\]](#)[\[footnote\]](#)  
[\[footnote\]](#)[\[footnote\]](#) More recent work showed that positive affect can also produce distinct processing advantages, as people are more likely to adopt more creative, open, constructive, and inclusive thinking styles.[\[footnote\]](#)  
[\[footnote\]](#) It now appears that positive affect promotes a more schema-based, top-down, and generative processing style, whereas negative affect produces a more bottom-up and externally focused processing strategy. This processing dichotomy has close links with the fundamental distinction between promotion-oriented vs prevention-oriented processing developed by Tory Higgins, a distinction that has deep roots in evolutionary theorizing as well as classic conditioning accounts.

Clark, M. S., + Isen, A. M. (1982). Towards understanding the relationship between feeling states and social behavior. In A. H. Hastorf + A. M. Isen (Eds.), *Handbook of social cognition* (2nd ed.), New Jersey: Erlbaum.

Isen, A. M. (1984). Towards understanding the role of affect in cognition. In R. S. Wyer + T. K. Srull (Eds.) *Handbook of Social Cognition* (Vol 3. pp. 179-236). Hillsdale, Nj: Erlbaum.

Isen, A. M. (1987). Positive affect, cognitive processes and social behavior. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 20, pp. 203-253). New York: Academic Press.

Schwarz, N. (1990). Feelings as information: Informational and motivation functions of affective states. In E. T. Higgins + R. Sorrentino (Eds.),

*Handbook of motivation and cognition: Foundations of social behavior* (Vol. 2, pp. 527-561). New York: Guilford Press.

Bless, H. (2000). The interplay of affect and cognition: The mediating role of general knowledge structures. In J.P. Forgas (Ed.). *Feeling and Thinking: The role of affect in social cognition*. New York: Cambridge University Press.

Fiedler, K. (2000). Towards an integrative account of affect and cognition phenomena using the BIAS computer algorithm. In J. P. Forgas (Ed.) *Feeling and thinking: The role of affect in social cognition* New York: Cambridge University Press.

It makes sense that when someone is in a good mood, their thoughts are also going to be more positive. They are less nervous, and not worried about the environment around them, also, they don't need to think everything through from the bottom up but instead can generalize and think more casually. When positive, people can even think rapidly and superficially. They are more relaxed. Pain causes people to do work - it puts them in a more demanding state. They have to think harder, and they are more vigilant in their thinking.

Having adopted early on the perspective that emotional reactions were organized and had evolved to serve largely adaptive functions, Magda Arnold was among the first of the the contemporary emotion theorists to recognize the difficulty and importance of addressing the processes by which emotions occur. Arnold<sup>[footnote]</sup> and virtually all subsequent theorists started with the assumption that different emotions served different sets of circumstances. The puzzle that appraisal theory set out to solve, then, was to describe the mechanism that had evolved to elicit the appropriate emotional reaction when a person was confronted with circumstances in which the functions(s) served by that emotion were called for. This puzzle was complicated by the fact that, as Arnold recognized and subsequent appraisal theorists emphasized, emotions are not simple, reflexive responses to a stimulus situation. It is relatively easy to document that the same objective stimulus situation will evoke a broad range of emotions across individuals. Thus, an evaluative exam that might be anxiety producing to a person who doubts his abilities might be a welcome challenge to one who is confident of hers, and yet elicit indifference in one



who is not invested in the outcome. Rather than assuming that this heterogeneity or response reflected a disorganized or chaotic system (as did the conflict theorists), beginning with Arnold, appraisal theorists have assumed that emotional reactions are highly relational, in that they take into account not only the circumstances confronting an individual, but also what those circumstances imply for the individual in light of her or her personal hopes, desires, abilities, and the like. The elicitation mechanism Arnold proposed to give emotion this relational character was one of "appraisal," which she defined as an evaluation of the potential harms or benefits presented in any given situation. She then defined emotion as "the felt tendency toward anything intuitively appraised as good (beneficial), or away from anything intuitively appraised as bad (harmful)" (p. 182). Arnold, M. B. (1960). *Emotion and personality* (2 vols.). New York: Columbia University Press.

So people make intuitive, unconscious appraisals about things that determine what the emotions they are going to feel are. You might unconsciously decide that something is going to be good for you, so therefore that thing is going to make you feel good. However, this unconscious appraisal process is probably a lot more complicated than that. There are many unconscious reasons why something might cause positive or negative emotions. Furthermore, each emotion has a different, unique feeling that could be described by describing whatever is causing the emotion, and how that cause is unique.

Beyond being relational, it is important to note that appraisal is also meaning-based and evaluative. the fact that appraisal combines both properties of the stimulus situation and of the person making the appraisal means that it cannot be a simple or reflexive response to the emotion-evoking stimulus. Instead the appraisal is a reflection of what the stimulus means to the individual. Appraisal is also evaluative, in that it does not reflect a cold analysis of the situation, but rather, as Arnold emphasized, it is a very personal assessment of whether the situation is good or bad-is it (potentially) beneficial or harmful for me? That this evaluation is meaning based, rather than stimulus based, provides the emotion system with considerable flexibility and adaptational power. Not only will different individuals react to very similar situations with different emotions (as

illustrated previously), but also objectively very different situations can elicit the same emotions if they imply the same meaning to the individuals appraising them. In addition, an individual can react very differently to the same situation across time if changes in her or her desires and abilities alter the implications of that situation for his or her well-being.

So, everything has a different meaning for each person. That also means that each thing in life is going to evoke unique emotions in each person. Everyone is different, everyone experiences emotions differently, but on the other hand, people are also general and ordinary (and are going to experience similar emotions in similar circumstances).

A further assumption is that appraisal occurs continuously. That is, a number of appraisal theorists have proposed that humans constantly engage in a meaning analysis in which the adaptational significance of their relationship to the environment is appraised, with the goal being to avoid, minimize, or alleviate an appraised actual or potential harm, or to seek, maximize, or maintain an appraised actual or potential benefit. The reason for proposing that appraisal occurs continuously is that the emotion system is seen as an important motivational system that has evolved to alert the individual when he or she is confronted to adaptationally relevant circumstances. In order to serve this alerting function, the emotion-elicitation mechanism must be constantly "on guard" in order to be able to signal such circumstances when they arise. It is important to note that in making this assumption, appraisal theorists do not assert that the appraisal process need be conscious or deliberate; instead, they have consistently maintained that appraisal can occur automatically and outside of awareness. The importance and implications of this latter assumption is considered in more detail when I discuss process models of appraisal.

So, basically, there is something in people that is constantly searching and alerting people for significant emotional events. I don't know how to explain the complexity of the appraisal process that someone goes through in order to respond to emotions. People experience emotion constantly, there must be extremely complicated evaluations going on all of the time - you are constantly deeply thinking about the significance of what is going around you and how that is impacting your own emotions.

A final major assumption is that the emotion system is highly organized and differentiated. Appraisal theorists recognize that the same basic approach/avoid dichotomy associated with drives and reflexes and subscribed to by theorists endorsing two-dimensional conceptions of emotion, such as positive and negative affect, is fundamental to emotion. However, appraisal theorists describe emotion as being far more differentiated than a simple view of this dichotomy would allow. They argue that there are different major types of harm and benefit, and that these different types have different implications for how one might best contend with them. This is especially true for actual and potential harms, in which, depending on the circumstances, the most adaptive course might be to avoid the harmful situation, but could also range from active attack of the agent causing the harmful circumstances to reprimanding oneself if one caused the circumstances, to accepting and enduring the harmful circumstances if they cannot be avoided or repaired. Building on Arnold's definition of emotion mentioned previously, contemporary appraisal theorists tend to conceptualize different emotions as different modes of action readiness, each of which is a response to a particular type of adaptationally relevant situation, and each of which physically and motivationally prepares and pushes the individual to contend with those circumstances in a certain way (e.g., to attack in anger, to avoid or flee in fear, to accept and heal in sadness). Within this differentiated system, the fundamental role of appraisal, again, is to call forth the appropriate emotion(s) when the individual is confronted with personally adaptationally relevant circumstances.

So when someone experiences an emotion, there is an adaptation taking place (at least if the circumstance is somewhat new). They have to process if this emotion is harmful or beneficial, and they respond to each in the appropriate fashion. People can learn each time they have an emotional response. The way their emotions respond to something each time changes. Not just in terms of if it is beneficial or harmful, but perhaps if it is cool or exciting. Though I would think that pain and pleasure (or beneficial or harmful) would be the dominant things by which people respond to, seeing as everything - even when it includes other complicated elements (such as other emotions or attitudes) - is dominated by our response of if it is beneficial or harmful.

The existing appraisal models generally include some sort of evaluation of how important or relevant the stimulus situation is to the person, whether it is desirable or undesirable, whether and to what degree the person is able to cope with the situation, and who or what caused or is responsible for the situation (and thus toward what or whom one's coping efforts should be directed). Different patterns of outcomes along such dimensions are hypothesized to result in the experience of different emotions. Moreover, the specific pattern of appraisal hypothesized to result in the experience of a given emotion is conceptually closely linked to the functions proposed to be served by that emotion. To illustrate how these models are organized in this way, I draw on the model of Smith + Lazarus[\[footnote\]](#).

Smith, C. A., + Lazarus, R. S. (1990). Emotion and adaptation. IN L. A. Pervin (Ed.) *Handbook of personality: Theory and research* (pp. 609-637). New York: Guilford Press.

According to this model, situations are evaluated along seven dimensions: motivational relevance, motivational congruence, problem-focused coping potential, emotion-focused coping potential, self-accountability, other accountability, and future expectancy. Motivational relevance involves an evaluation of how important the situation is to the person; motivational is a key part of the term, however, in that importance is appraised in a subjective, relational sense, evaluating the relevance of what is happening in the situation to the individual's goals and motivations. Motivational congruence is an appraisal of the extent to which the situation is in line with current goals, which again is relational - to the extent to which the circumstances are appraised as being consistent with one's goals, they are appraised as highly congruent or desirable, whereas to the extent to which they are appraised as inconsistent with those goals, they are appraised as incongruent or undesirable. Problem-focused coping potential is an assessment of the individual's ability to act on the situation to increase or maintain its desirability. In contrast, emotion-focused coping potential evaluates the ability to psychologically adjust to and deal with the situation should it turn out not to be as desired. Self-accountability is an assessment of the degree to which an individual sees her/himself as responsible for the situation, whereas other accountability is the extent to which the individual views someone or something else as responsible. Finally, future expectancy involves an evaluation of the degree to which, for any reason, the person

expects the circumstances to become more or less desirable. According to the model, different patterns of outcomes along these dimensions (having different adaptational implications) result in the experience of different emotions (serving different adaptations functions). Thus, these appraisal dimensions are held to be responsible for the differentiation of emotional experience.

So, in other words, people care about the emotions they experience and therefore they are constantly evaluating if these emotions line up with the goals and motivations that they have. They evaluate who is responsible for the emotions and the situation they have, if the situation is going to get better, if they can do anything about it, etc. People make these types of decisions and think about these things all of the time - whether they are aware of it or not.

## Intellect, Cognition and Emotion

Humans have emotions - feelings are tangible while emotions are - or could be considered to be deep and complicated. The idea that feelings are tangible basically means that they could be more sensory or less intellectual and deep. Emotions are more powerful than feelings; however, they could also trigger the human intellect.

What would it mean for emotion to be powerful? Would that involve physical feelings? Physical stimulation can also be deep or shallow, emotional or intellectual. If the feeling (physical, emotional) is intellectual then it could be emotional or it could also be tied in with sensory feelings (say when you touch something).

What would it mean for something to be intellectual? Would that mean that it is different from the persons emotions? Emotions can be tied in with feelings - however that means that the emotion could be shallow and thought provoking or deep, or a strong emotion that is also deep.

It is important to distinguish deep feelings from sensory feelings. Deep feelings are probably intellectual - they are tied in with complicated cognitions which include memory processes, executive functioning (control of thoughts, ideas and images) and understanding concepts.

Concepts can also be emotional since they are intellectual or intelligent. A concept is like an idea only it is general or generic. An idea is something that occurs to someone while a concept could be the definition of an idea or the idea that the person refers to or already understood. Those deeper concepts can trigger emotions that are related to the idea or concept. A single concept could be powerful or significant to the person.

A humans emotions could influence their thoughts - and their physical feelings can also influence either their thoughts or their emotions (or both at the same time). Thoughts could be complicated - they are a mix of goals and motivations with the persons environment and experience. Furthermore, a motivation could have complicated emotions, and their present situation could be causing complicated emotions.

The difference between feelings and thoughts is simple and complex - a thought could be complex because it could involve the persons motivations mixed in with the objects in their environment and their experience. They could have a thought for each object or each objective reality in their situation.

The difference between their feelings and thoughts then is that their feelings cause feeling, or stimulation and could be complex and intellectual while their thoughts could be unconscious or complex.

## **title**

Humans have feelings. Humans can also think about their feelings. Other factors in reality help the thinking process - such as what is in the persons environment, and what they are paying attention to all assist the persons thinking process.

But what exactly is a thought process? Is it a sentence? Is it a single idea? Is it a few ideas that the person is trying to think about or understand?

The ideas someone is thinking about could be complicated and internal - or simple and related to their environment.

Humans have ideas - multiple ideas can compose a thought process. The ideas can be about different things - stuff in the persons environment, other ideas or memories that they want to think about, and they can form thoughts or sentences about those ideas - they can also think about their feelings (with ideas or sentences).

For instance, a feeling could be an idea - or an idea could become a feeling

What does that mean an idea is? An idea is something that occurs to someone - it is a concept or intention, or an understanding of some sort.

Ideas can relate to a persons feelings - and to the persons thought process. That is, ideas can complete a thought process.



## **title**

Ideas are thoughts that occur to people, 'that is an excellent idea' would be the expression.

People have emotions. Their emotions are feelings that they feel. That means that they like to think about things

If humans think, then however it is more fun , however , it is not fun , however I now think that that makes sense.

## Mental Representation and Cognitive Determinants of Emotion

How do emotions fluctuate and change? What principles, mental processes, and cognitive determinants govern feelings? The most obvious factor behind how emotion varies from individual to individual, from situation to situation, and from moment to moment; is appraisal theory. However, it is a more complicated question to ask how appraisals and mental processes affect changes in the nature of feeling and mind.

A process of appraisal can be considered the key to understanding that emotions differ for different individuals. Assuming a process of appraisal that mediates between events and emotions is the clue to understanding that a particular event evokes an emotion in one individual and not in another, or evokes an emotion at one moment, and no emotion, or a weaker or stronger one, at another moment. (This is because the evaluations (appraisals) (for example, someone steals your car and then you think 'that is bad that my got stolen, this is going to make me feel bad' and then you feel bad, the thought involved an appraisal of if the event was good or bad for you and if it was going to cause negative or positive feelings in you) that people make about events influence how they feel about those events). A process of appraisal also explains why an emotionally charged event elicits this particular emotion, and not another one, in this particular individual under these particular conditions.

The process of appraisal accounts for the fact that the arousal of an emotion depends upon the meaning of the event for the individual and explains why the emotion that is evoked often depends upon quite subtle aspects of that meaning. Arousal of emotions is determined by the interaction between events, the individual's conceptions or expectations as to what constitutes well-being for him or her and the individual's expectations that he or she will be able to deal or cope with the event and, if so, in what manner or how effectively.

However, all of someones thoughts are going to influence their feelings, not just their appraisals of events. People think things about the events that occur in their lives. They don't just ask if the event is good or bad, they form opinions of it, compare it to other events, analyze it, struggle with it, etc. Also, the sequence of events in someones life causes emotions to occur

in a certain way as well, if one event follows another, it might influence the emotions felt for the previous or next event.

Also, a thought may have an emotion associated with it that you wouldn't expect or don't know about. If you think about it, with each thought, an emotion is going to be a result of the thought or would have helped bring up the thought. This is because thoughts are more complex than just the verbal thought - there is a lot of things the thought represents in your mind that also could be emotional triggers.

Why are appraisals such significant thoughts then? People must really care about how good or bad the events in their life are. Your assessment of how good or bad an event is is going to influence how good or bad the event actually is. That basically means that your attitude and thoughts about the event is going to influence feelings about the event. These thought processes are the most significant ones someone has about an event.

That makes sense - what else would someone think about something that just happened to them other than if it is good or bad for them anyway. They could think practical things about an event, but in the end it all really results if it is good or bad for them. People get emotional about if something is going to hurt them or help them, it seems.

All thoughts represent something larger in the mind and are more significant than they might appear by themselves. People have hopes, desires, and fears about each thought they think. Thoughts are also related. One thought might bring up similar hopes and fears as another thought, therefore helping to trigger or inhibit the other thought.

But surely thoughts are related more than just emotionally. Emotionally thoughts are related because they bring up similar or related emotions. But thoughts are also related because they represent similar physical things or other thoughts and ideas. Desires are ideas and thoughts, and these might be triggered by similar thoughts. When someone sees a piece of art, the art could represent desires that they have (and therefore trigger thoughts).

A child might be afraid of an animal. Since animals are similar to humans, the emotional response of the child to the animal it is afraid of might be

similar to being afraid of a human. Physical the animal might look somewhat like a human. Animals and humans are certainly more related in how they look than humans and physical objects. Animals and humans both have emotions, and animals think to a certain extent. My point is that thoughts and emotional reactions have things in common with other thoughts and objects. They all represent similar and related things in the mind (such as emotions like hope, desire, fear, and beliefs).

This complex network of interacting ideas, emotions, and representations is going to determine how the emotions of humans fluctuate. Emotions and thoughts are related to each other because they each represent ideas, other thoughts (such as beliefs or facts) or other emotions. A simpler way to say that would just be that one emotion, event, or stimulus triggers a complex reaction in the mind. It triggers an intellectual reaction whereby the person goes through all the things that that event represents to them. This can be other physical things, complex thoughts and ideas (such as beliefs or facts), or hopes and other emotions.

## **Unconscious (Implicit) Emotion Regulation**

Implicit emotion regulation is how someone moderates and changes their emotions automatically, beneath their awareness. Goals and intentions are going to play a large role in how this process occurs because they are a large source of emotions and feelings. People form many intentions which they aren't aware of, and these intentions are going to influence their emotions and the potential thoughts they might have.

When someone feels better but they don't know why, or when someone thinks something but they don't know what motivated them to think it, then it was clearly from the unconscious (such as unconscious feelings, thoughts, intentions and goals) which caused them to want to think the thought and generate the new emotion.

What is the difference between an unconscious goal and an unconscious intention? It is clear what the difference between those two terms when referring to their conscious function is - a goal is a large objective, an intention however is something that you want or intend where you are

thinking that you are trying to do something right then. You are trying to accomplish something - that what an intention is. You have the intent to do something. You are striving to do that thing.

A goal, however, you aren't necessarily trying to achieve in the present time. You can put a goal aside or lower its priority. An intention you usually wouldn't do that with. When someone forms an intention, they try to do it right away. So a goal is basically a more important intention. If you intend to do something, and it is important for you, then it becomes a goal because goals are longer term or just more important.

This distinction is important because goals and intentions can be unconscious. People make goals and intentions about things in their lives all of the time, consciously and unconsciously. However, there are two types of unconscious goals/intentions - one type is very subtle, and the other type is a larger more obvious type of goal or intention.

A subtle unconscious goal or intention might be something very insignificant emotionally. For instance you might not want someone to come closer to you, so emotionally you might freeze up. This is so subtle you probably wouldn't notice that it is occurring consciously. However what happened unconsciously was that you recognized that you didn't want this person to come near you, and you unconsciously regulated your emotions so you would be feeling less. You could say that the other person made you afraid and that caused the emotional freezing, or it could be that it was an unconscious intention of yours to block out the other person because you didn't like them or want them coming near you.

That is just one example of a subtle, unconscious emotional event. There are constantly emotional things going on beneath one's notice. All of those emotional processes are regulated unconsciously. People are much more capable of manipulating their emotions unconsciously than they are consciously because there is much more going on unconsciously than consciously.

Some other examples of unconscious goals or intentions are seeking pleasure, trying to feel any single or set of emotions, trying to increase, decrease, or maintain any single or set of feelings, or trying to achieve some

thought you had at some other point - such as a conscious goal of some sort of success in your life or something like that.

## **Mental Representation**

A symbol represents an idea, a process, or a physical entity. People can think with symbols just like they can think with thoughts. For instance, they can think of a symbol and the symbol would represent the larger more significant idea(s) that the symbol means. That is also how thoughts work as well. A thought might mean something simple, however it might represent or stand for something much more complex that your unconscious mind might understand better in some way (because the unconscious is also capable of understanding concepts differently from the conscious mind).

The important questions to consider are:

- a. Why does the conscious mind understand things differently from the unconscious mind, and in what way is this understanding different?
- b. A symbol can represent something more significant or complex than the symbol itself, however do you always know everything a symbol in your mind stands for?
- c. If your unconscious understanding is different from your conscious understanding, then how can someone know exactly what their unconscious understanding is (since by nature and definition it is not as capable of being understood consciously)?
- d. If humans have an unconscious understanding that is different from their conscious understanding, then what is the significance of that? Why does it matter that people can understanding something in more than one way?
- e. The unconscious mind must understand the truth better of the significance of the world for you. For instance if you are insulted it might make you feel bad because unconsciously you understand that there was truth to the insult, however consciously you might think that the insult was insignificant.
- f. This is why emotional processing occurs unconsciously - because you couldn't possibly understand the full implications of everything that occurs consciously.

- g. So is the unconscious then simply 'the truth' of what is going on in your mind? Consciously you might understand anything, or have any type of interpretation of what is actually happening to you, however unconsciously you know what is going on because that is how you feel - your unconscious is going to make you feel a certain way and that is how your mind is responding to the situation (unconsciously not consciously)
- h. This is a simple idea - feelings are processed unconsciously because if you tried to process them consciously you would just make up the result instead of responding in a natural way that shows the full significance of what is going on.
- i. Unconsciously the world means something different to you than what your conscious interpretation of the world (or a stimulus) might be.
- j. When someone thinks of a symbol, thought or an idea it might mean something much more significant unconsciously because your unconscious 'understands' the full implications.
- k. The unconscious also understands the full implications of everything that occurs in your life, this is why emotional processes occur unconsciously. Your conscious mind is simply not complex enough to comprehend the full implications of everything that is going on.
- l. Therefore 'mental representation' really means 'things are represented to your unconscious mind differently from your conscious one'. You understand one simple thing (such as a thought, idea or symbol), and unconsciously it means something else or something more significant.
- m. Also, the entire world and all of your emotional processing is represented differently to your unconscious mind, not just one single item (a thought, idea, etc.)



## Social Cognition, Personality, and Emotion

You can buy a hardcopy of this from connexions [here](#) - another social interaction article I wrote is online [Useful Psychology Information \(...An Integration of Personality, Social, Interaction...](#), and an emotion article I wrote is related to this you may want to read is online [The Psychology of Emotions, Feelings, and thoughts](#)

### An Introduction

This article integrates the three fields in the title - social cognition, personality, and emotion. Social cognition is basically your social thought, or how your mind processes social information (information related to other people and interacting with them). I think it would be simplest to start off by describing how personality and social psychology relate. Social psychology just obviously being the study of social interactions (like how psychology is the study of life).

In short, personality is who you are and social psychology is how you interact. Obviously these two factors are going to relate to one another. What someone is like, or what type of person they are, is going to determine the things they do and think in an interaction.

Social cognition, which is how your mind works in a social setting, is extremely complicated. Emotions can change what it is you are thinking and how you do the thinking. For instance, if you are afraid, then maybe you won't be thinking as well as you could be because the fear is causing you tension. This is a matter of free will then, is a person really completely open and can think whatever they want whenever they want? The answer is no - they are subject to the emotions they experience, unconscious thoughts, and even their own conscious thoughts may cause them to not function as they would like.

There are other aspects of thought other than sentence like thinking. There are your perceptions and attitudes, which are developed by your thoughts. Your perceptions and attitudes are constantly changing. These might also not be under your control as well, a temporary emotion could cause you to

alter your perception or attitude about something for that brief moment, but also might change it permanently.

For instance, if you experience a brief emotional moment, or an intense emotional experience, those events could change how you think or how you feel. However long the intense experience is, it is going to impact you in some way. People are influenced by all of their experiences, however more potent ones are obviously going to be more influential. I would say your body "remembers" the emotional and physical state it was in and this impacts you for a longer period of time. These emotions might also have been influenced by social factors. A painful experience (physically or emotionally) is going to be like a "lesson" for who you are and how you experience emotion.

That is a lot more complicated than just someone being in pain and that teaching them to be more careful in the future. There are complex sets of emotions and ideas that people learn about and experience all of the time. When someone goes into a social situation, there is probably a large number of various feelings, and these feelings each might have a various number of associated ideas.

These experiences also change who you are, your personality and beliefs are going to change as your ideas and perceptions change from emotion and life.

## **Social Cognition and Emotion**

Jon Elster defines what he labels as "core emotions" in his book "Nuts and Bolts for the Social Sciences". These emotions are inherently pleasurable, derive from powerfully emotional sources, and are the result of your own actual, current experiences. I would like to add an important point - it is important to consider what thoughts you have from these core emotions; or on the other hand, what thoughts arise from your smaller, less significant ones:

Certain emotional experiences are inherently pleasurable and desirable. They arise from the enjoyment of beautiful sights, tastes and

sounds; from love and friendship; from the use and development of one's powers and abilities; from the recognition of one's achievements by competent others. These emotions have a specific person, temporal and modal structure. They derive from *my* experiences, not from those of other people. Moreover, they relate to my *current* experiences, not to my past or future ones. Finally, they derive from my *actual* experiences, not from those I may have or could have had. We may think of emotions with these qualities as *core emotions*. Although I have cited only the inherently positive core emotions, there are also inherently undesirable ones: disgust, fear, hate, shame, anguish. Anger also belongs to the core emotions, but is neither inherently pleasurable nor unpleasurable.

If you think about it, you are going to have thoughts that you think that arise from a non-emotional source. If you are just doing something practical or some sort of work, then you are just thinking normally and the thoughts weren't motivated or caused by some sort of powerfully emotional source. On the other hand, everything that happens is emotional in some way, so therefore all thought is going to be motivated by emotion. Even when you are just doing work or a complicated task, those thoughts are going to be influenced by the emotions you are experiencing from the task at hand. You probably wouldn't notice how your thoughts arise or are influenced from such minor amounts of emotion, but they are.

On the other hand, you probably notice somehow when you have a large emotion, you would speak out about this emotion or take note of it in your mind. For instance, if you went to go have a picnic, you must have realized at some point that the atmosphere there was pleasurable. You probably don't know exactly how pleasurable, but that is probably a "core" emotion. There could be other, smaller things occurring at the picnic that cause you to have other thoughts as well.

Elster also points out that when a core emotion that is positive emotion ends, grief or disappointment is felt, and when a negative emotion ends, relief is felt. I should point out that this response is noted or clear with core emotions, because core emotions are large and easy to observe:

...of emotions is generated by loss rather than lack, with grief and disappointment being felt if the core emotion is positive and relief if it is negative. The cessation of an emotional state - be it positive or negative - does not simply bring us back to the earlier emotional plateau. Rather, it tends to generate another emotional state of opposite sign. Consider a person who has just discovered a lump in her breast and is extremely anxious. Upon hearing from her doctor that there is no possibility of cancer, her mood for a while turns euphoric before she returns to an affectively neutral state. Conversely, the interruption of a good sexual experience can create acute frustration before, once again, the person returns to a neutral state.

Something like this probably also occurs with more minor emotions in a way that you don't notice. Also, if you think about all of those emotion changes, it makes you wonder what then the impact on your thoughts is. Also, it isn't necessarily that each time something bad happens, you switch to a negative state, and then to a neutral state. You could also switch to a negative state and then stay in that state for a long period of time. You could also even switch to a negative state for no apparent reason.

Elster later describes that emotions make someones views and opinions more unrealistic and wishful. However, he also describes that people that aren't under the influence of their emotions don't want very much. The motivating power of emotions seems to come with a distortion of reality:

Emotions matter because they move and disturb us, and because, through their links with social norms, they stabilize social life. They also interfere with our thought processes, making them less rational than they would otherwise be. IN particular, they induce unrealistic expectations about what we can do and achieve, and unrealistic beliefs about other people's opinions about ourselves. In itself, this effect is deplorable. It would be good if we could somehow insulate our passions from our reasoning powers; and to some extent we can. Some people are quite good at compartmentalizing their emotions. Often, however, they don't have very strong emotions in the first place. They may get what they want, but they do not want very much. Granting supreme importance to cognitive rationality is achieved at the cost of

not having much they want to be rational about. Conversely, lack of realism about our abilities and about the proper means for achieving our ends may be the price most of us pay for caring about life, knowledge or other people. When we are under the sway of strong emotions, we easily indulge in wishful thinking, such as the belief that all good things go together and that there is no need to make hard choices. The belief that one can have the motivating power of emotions without their distorting power is itself an instance of the same fallacy. Emotions provide a meaning and a sense of direction to life, but they also prevent us from going steadily in that direction.

Elster doesn't mention that these emotions have this influence on a moment to moment basis (at any one moment one of your thoughts might be distorted by an emotion). Not only do emotions distort, but they also motivate your thoughts consistently. Without emotion, you wouldn't have reason to think many of the thoughts that you do. People have complex goals and motivations. If there was a robot that was programmed with the goal "live life", then it might have motivations and emotions that surround that goal, however it wouldn't have all the other motivations that humans have (such as our dynamic range of emotions (fun, excitement, satisfaction, etc)).

## **Personality and Social Cognition**

The 'theory of cognitive orientation' presented by Kreitler + Kreitler[[footnote](#)], is concerned with the contents of situational stimuli and the processes through which their meaning is established by the individual. The basic postulate of the theory states that behavior is guided by cognitions, i.e. meanings, which perform an orientative function for behavior by promoting or repressing certain behavioral decisions. Kreitler, H. + Kreitler, S. (1982). The theory of cognitive orientation: Widening the scope of behavior prediction. In: B. A. Maher + W. B. Maher (eds.) *Progress in Experimental Personality Research* (vol. 11). New York: Academic press.

The transformation of situational stimuli into behaviourally relevant cognitions is conceived of as involving five steps:

1. In the first phase, called *meaning action*, incoming stimuli are compared with immediately preceding stimuli stored in short-term memory. This comparison is based on a 'match vs. mismatch' strategy. If a new stimulus 'matches' the preceding one, this indicates that no change has taken place in the environment and present information processing can continue without adaptation. In case of a 'mismatch', the new stimulus is subjected to a first search for meaning guided by four potential interpretations: (a) The stimulus is a signal for a defensive or an adaptive reflex, or for a conditioned response; (b) It is a signal for molar action and requires a more elaborate clarification of its meaning before a behavioral decision can be made; (c) It is known to be irrelevant for the present situation; (d) The stimulus cannot be interpreted conclusively in terms of the first three options because it is entirely new for the person. This means that another exploratory reaction is triggered so as to collect further information until a meaning in terms of options (a) to (c) can be assigned.
2. If, after the first stage, the meaning of a stimulus still requires further clarification, as in option (b), the second phase, *meaning generation*, is activated. In this phase, a complicated system of meaning dimensions and types of relations between those dimensions facilitates the ascription of more specific meanings. Kreitler + Kreitler suggest a total of twenty-two meaning dimensions, including spatial and temporal parameters of a stimulus as well as its casual antecedents. The smallest units of which the dimensions are composed are termed 'meaning values'. In this phase of the cognitive orientation process, individual preferences for certain meaning dimensions could be demonstrated empirically, leading Kreitler + Kreitler to suggest a redefinition of traits in terms of 'patterns of preferred meaning assignment tendencies'.
3. If the person has assigned a meaning to the stimulus that involves the requirement to respond behaviourally to it, then the cognitive orientation process enters into the third stage, called *belief evocation*. 'Beliefs' are defined as cognitive units consisting of at least two meaning values plus a rule relating the two (e.g. conjunction or disjunction). The main characteristic of a belief is that it predisposes the person to develop certain behavioral intents. Apart from 'general beliefs' and 'beliefs about norms and rules' referring to issues not immediately related to the self, two more specific types of self-related

- beliefs are distinguished: beliefs about goals aspired to by the person and beliefs about the self. Taken together, the four types of beliefs form a 'belief cluster' associated with a particular behavioral response.
4. A person is expected to develop a *behavioral intent* to perform a particular response option if at least three out of the four belief categories are favourable towards that option. The behavioral intent regulates the selection as well as the actualisation of behavior programmes containing detailed instructions about how to perform the response in question. Behaviour programmes may be innate, learned or formed ad hoc or may be composed of a combination of innate and learned elements.
  5. The final phase consists of *programme execution*, i.e., the realization of behavioral intent. Cognitive orientation plays a crucial role even in this final phase inasmuch as it provides feedback about relevant stimuli as well as discrepancies between desired and actual behavioral effects which may eventually require a revision of the original behavior programme.

So first there is some sort of stimulus, any stimulus, say for instance you see a person - you then compare to see if this stimulus is new - is this a new person, or are there or were there other people in the environment? - then you process it - this stimulus either causes you to make an automatic response or is something that you have to think about further.

So if you have to think about it further then you assign some meaning to it. What is the purpose of the object, what are the possibilities for it. You assess what is happening in the current situation with regards to the stimulus. That is obvious, you make a logical assessment as to what is going on. Furthermore, you have your own beliefs and values related to this stimulus.

So maybe you then make the assessment "that person is dangerous" - that is a belief of yours about the stimulus (the person). Next you start to form a behavior intent, such as, "I am going to walk away from them because they might be dangerous".

There is no telling how complex your assessment is after you identify a stimulus. You could go through many different beliefs you have that you

could assign to it or opinions about what the stimulus is.

This means there is a deeper meaning that people give to everything they encounter. Some things you are going to respond more automatically too, while other things are going to trigger some kind of complex unconscious response. The behavioral intentions you form could have been determined unconsciously. If you do something that you didn't consciously plan, and that is true for a lot of the things you do throughout a day, then that was something that was determined unconsciously.

And its more than the things you aren't aware of that you do, you form complex beliefs and thoughts about things you aren't aware of. That is true probably for people especially. You could also form an unconscious belief for something simple, say there was an object you might not get, you might form an unconscious belief that the probability of you getting it was a lot higher than the assessment you would have made if you thought about it more consciously. That is typical, people are often under the sway of their emotions and that influences their beliefs and assessments.

How do people perceive and evaluate other people? They probably do this mostly automatically. If you think about it, people come to conclusions about other people unconsciously and then respond to them based off of those unconscious conclusions. People observe tone of voice, posture, gestures, their physical appearance - all of those things are consciously and unconsciously noted. For instance, maybe you realized later that you were responding to someone in a certain way because they did one of those behaviors differently.

When people are observing other people in an interaction, each person may have a different observational goal. That is, what does a person observe about people, and is this observation conscious or unconscious? For instance some people might empathize with other people while other people might try to get social information from them, such as a deeper perspective as to what they are like. I could image there might be individual quirks, that is, some people might try to observe specific things about the people they meet. One person might be constantly trying to find out how nice the people he interacts with are, while another how intelligent.



So a good question would be, what types of people have which types of observational goals? If you think about it, each person is going to have a unique way of gathering information or perceiving other people. This in part is going to be due to his or her own perception of themselves. How they evaluate themselves and the schema they have of themselves. A schema is something like, "I am a good soccer player" or "I am a strong individual". If you think about it, if you perceive yourself as being a strong individual, this is going to influence how you observe and perceive other people. All of the ideas you have about yourself, which in part forms who you are, is going to determine to some extent how you perceive other people.

So, how someone perceives themselves is going to determine how they perceive other people. It is possible that how you perceive yourself changes many times in a day. In that case, for one interaction, you might perceive yourself as strong, while in another interaction you might perceive yourself as being weak. There could be countless ideas about yourself that might change over the course of one interaction that you could carry into the next, only to have those ideas change back or become new.

Not only how you perceive yourself is going to determine your cognition, but who you are is going to determine how you respond in situations and what you think. All of your personality traits are going to determine what you think and what you do. If you are a person that is easily troubled (or a 'disturbed' person), then this is going to influence how you perceive others, how you respond to others, what you think about yourself and others, and your other thought processes in general. Similarly, if you are a nice person, or a stubborn person, or any other personality trait, your thinking is going to be influenced accordingly.

If you have a specific opinion about yourself (a 'self-schema'), then this idea might intervene in a specific instance in a social interaction. If you think you are a good soccer player, then perhaps when you see someone else who looks like they are also then your thinking might change - you might identify with that person or try to analyze them further. That is just one example, there are many ideas people have about themselves that could intervene in their thoughts in a social situation.

When someone meets someone else, for the first time or even if they already know the person, an impression is formed. That means that they form opinions of what the person is like as soon as they meet the person at the beginning because this person is new. They also make predictions about the persons behavior based off of this impression. They get an idea of what the other person is like, and then they guess how that person that they have created in their mind is going to act. This applies to people who even already know each other because, even though the person stays the same, their moods and emotions, and even their opinions probably, change on a daily or hourly basis.

If someone is in a certain mood or emotional state, then this is going to change their behavior to some extent. That is why the impressions other people form and how other people respond to them is going to change. Not everything new that occurs in interaction happens between two people who have never met before. Furthermore, you never know how someone is going to respond to a new situation - and each situation you encounter someone in is going to be somewhat new.

For instance, if someone had a conversation recently or did something that is related to an interaction they have later on, then they are likely to make comparisons between the two interactions. People make comparisons between related things all of the time, much of which is without their awareness. If you think about it, you are going to relate the different conversations you have in one day to each other, consciously or unconsciously. Also you might also make specific comparisons between some of the contents of the interaction or the person you are interacting with.

What is the nature and consequences of an individuals conceptions of self, their conceptions of other people, their characteristic dispositions, and their characteristic attitudes and values. For instance, someone that is friendly and sociable might actually make the people and environment they are in friendly and sociable. Their values, dispositions, and conceptions of self and others are both complex and simple at the same time. If you think about it, there are going to be obvious, easy to observe values, dispositions etc, and there are going to be more advanced and subtle ones.

For instance, if someone values children or marriage, this might make them more friendly and kind than someone who doesn't value such things. To simplify that, you could have a category of values that are 'kind' values and another category of values that you could say are 'evil'. Most people probably have a mix, but making such categories still helps when trying to label and understand people.

An individual's beliefs about the social world may create their own social reality. What you believe about other people has an impact on how those people are. You exert an influence of sorts on how those people should be acting. This is probably so because maybe your opinion has some sort of value that the other person could benefit by. On the other hand, maybe your opinion is completely wrong, and you have to do a sort of 'reality-testing' in order to figure out if your beliefs are accurate.

Schemata are cognitive representations of generic concepts. They include the attributes that constitute the concept and relationships among the attributes. Social schemata are then abstract conceptions people hold about the social world-about persons, roles and events. People form hypotheses and develop expectations about extroverts, about college professors, about what events are likely to unfold when they enter a restaurant, and so forth.

So, basically, a schema is an idea or group of related ideas. You form a hypothesis or theory in your mind about something social - this is a social schema. This is important because all of the information in your mind is going to be related. For instance, if you have one theory about how you function socially in a restaurant, then this theory is going to be related to how you function at home. More importantly, schemas are just things you think about the social world - that is different from the emotional reality of the social world that is also understood by you in another way. At some level you understand what is really going on because that is the truth - you come up with schemas or theories to understand what is going on but those theories aren't necessarily correct.

Your unconscious mind could be coming up with lots of theories or 'unconscious schemas'. However, I would think that your unconscious mind also understands what the truth is at the same time possibly. It is interesting to see when someone unconsciously understands one hard truth, but is

trying to accept something else consciously because that is what they 'want'. Someone might do things that they aren't aware of that reflects that they actually know the truth, but their attempts to be biased consciously shows that they want some other reality.

## **Individuals and their Situations**

What if a researcher were able to manipulate and control the beliefs of the perceiver, allow perceiver and target to interact with each other, and observe the impact of the perceiver's beliefs on the actual behavior of the target? He or she might observe that, when perceivers interact with targets whom they believe (erroneously, as a result of the experimental manipulation) to have friendly and sociable natures, those targets actually come to behave in friendly and sociable fashion. If so, the researcher would have witnessed an instance of the impact of events in the individual (here, the perceiver's beliefs) on events in the individual's social situation (here, the target's behavior).

People influence the people they interact with directly and the other people around them. They do so because humans are intelligent, verbal beings - they form beliefs and ideas about other people and this cognitive process possibly gets communicated and transferred to them.

Indeed, it has been possible to investigate experimentally the processes by which an individual's conceptions of other people exert powerful channeling influences on subsequent social interaction between the individual and other people. Actions of the individual based upon preconceived notions about other people can and do cause the behavior of other people to confirm and validate even erroneous and highly stereotyped conceptions of other people. The processes of behavioral confirmation, by which an individual's beliefs about the social world may create their own social reality, have been documented in diverse interpersonal domains.

So, even though people's beliefs about other people may be completely wrong, they still tend to have an influence. That makes sense if you consider that there is no real 'right' or 'wrong' when it comes to labeling people - it is all subjective. Anyone's opinion, no matter how invalid, is

going to be a possible option. Anyone could be like anything, no one is completely set into a fixed, easily understood personality type. Personality is so dynamic that it could easily come under the influence of many different types of opinion.

For example, in one investigation of behavioral confirmation processes in social interaction, Snyder, Tanke and Bersheid<sup>[footnote]</sup> investigated the impact of stereotyped conceptions of physical attractiveness (i.e., "beautiful people are good people") on the unfolding dynamics of social interaction and acquaintance processes. They arranged for pairs of previously unacquainted individuals to interact in an acquaintance situation (a telephone conversation) that had been constructed to allow them to control the information that one member of the dyad (the perceiver) received about the physical attractiveness of the other individual (the target). In anticipation of the forthcoming interaction, perceivers fashioned erroneous images of their specific discussion partners that reflected general stereotypes about physical attractiveness. Perceivers who anticipated physically attractive partners expected to interact with comparatively sociable, poised, humorous, and socially adept individuals. By contrast, perceivers faced with the prospect of getting acquainted with relatively unattractive partners fashioned images of rather unsociable, awkward, serious, and socially inept creatures. Moreover, perceivers had very different patterns or styles of interaction for targets whom they perceived to be physically attractive and those they perceived to be physically unattractive. These differences in self-presentation and interaction style, in turn, elicited and nurtured behavior in the targets that were consistent with the perceivers' initial stereotypes. Target who were perceived (unbeknownst to them) to be physically attractive actually came to behave in a friendly, likable, and sociable manner. This behavioral confirmation was discernible even by outside listeners who knew nothing of the actual or perceived physical attractiveness of the targets.

Snyder, M., Tanke, E. D., and Bersheid, E. Social perception and interpersonal behavior: On the self-fulfilling nature of social stereotypes. *Journal of Personality and Social Psychology*, 1977, 35, 656-666.

This means that if you think someone is else is nice or competent, it might actually make them become nicer and more competent. I don't know the

exact circumstances under which that is true, clearly in some instances one person perceiving another as competent is going to have some influence, while in other circumstances it could have none. Perhaps if the target person cared about the perceivers opinion or cared about them in general it might have more of an impact. I think that is why in that study the perceiver had an influence on the target - because they were being set up, so he had high expectations of the other person. If someone cares about someone else or places more value on the interaction then the beliefs of the other person are going to carry more weight.

In this demonstration of behavioral confirmation in social interaction, the perceivers' stereotyped conceptions of other people had initiated a chain of events that had produced actual behavioral confirmation of these conceptions. The initially erroneous impressions of the perceivers had, in a sense, become real. The "beautiful people" had become "good people," not because they necessarily possessed the socially valued dispositions that had been attributed to them but because the actions of the perceivers based upon their stereotyped beliefs had erroneously confirmed and validated these beliefs.

Other important and widespread social stereotypes also can and do channel social interaction so as to create their own social reality within the context of individual relationships. Empirical research has documented the behavioral conformation of stereotypes associated with race and gender. Moreover, the very act of labeling another person may initiate a chain of events that induces that person to behave in accord with that label. Empirical investigations have demonstrated the behavioral confirmation of labeling other people, for example, as hostile or non-hostile and as intelligent or non-intelligent. Even when individuals attempt to use social interaction as opportunities to evaluate and assess the accuracy of beliefs, hypotheses and, theories about other people, their "reality-testing" procedures may channel social interaction in ways that provide behavioral confirmation for the beliefs, hypotheses, and theories under scrutiny.

I wonder how testing your own beliefs about someone else plays out in reality. There are going to be beliefs you know you are testing out and beliefs your unconscious mind is testing out for you. You form many beliefs

and have many different views about people that you aren't aware of. You probably project this via your subtle mannerisms without your awareness. In that way, you are testing out the beliefs you have about someone else completely without knowing what you are doing.

The consequences of behavioral confirmation processes in social interaction and interpersonal relationships may be both profound and pervasive. As consequences of behavioral confirmation processes, individuals may construct for themselves social worlds in which the behavior of those with whom they interact reflects, verifies, maintains, and justifies their preexisting conception of other people, including many highly stereotyped assumptions about human nature. It is as though, as a consequence of behavioral confirmation processes, individuals construct their social worlds in their own images of the social world.

Of course, in investigations of behavioral confirmation processes in social interaction, it has been possible to manipulate experimentally those aspects of the individual (i.e., their conceptions of other people) of concern to the investigators. Other attributes of the individual (whose impact on social situations the personality-social psychologist might wish to investigate) may not be so readily amenable to experimental manipulation. For example, it is in practice (if not in principle) somewhat more difficult to manipulate and control an individual's conceptions of self, characteristic dispositions, attitudes, and values than it is to manipulate and control his or her conceptions of other people. Nonetheless, one need not be deterred from investigating the impact of individuals on their situations either in the domain of conceptions of self or in the domain of characteristic dispositions. In either case, a consideration of the influence of individuals on their social situations suggests that it may be possible to characterize individuals in terms of the social world that they construct for themselves to inhabit.

This brings up the point, what is the difference between beliefs people have of themselves and beliefs people have of others? Obviously people know themselves better than they do other people. They certainly know their attitudes and values better than those of the people they meet. They know how to be themselves, they don't know how to be other people. Their

understanding and beliefs of themselves are probably a lot more highly developed than their understanding of those attributes in other people. I mean, there is a certain understanding everyone has of themselves that is superior to any sort of analysis anyone can make. I think that it is possible to have one type of understanding that can't be changed by thinking something else because your natural understanding is so powerful. If you really feel like someone is dumb, then maybe you cannot change that belief even though you try to think differently.

Consider, first, examples drawn from the domain of self-conceptions. It goes almost without saying that some individuals regard themselves as more competitive than other people. What influences might these competitive self-conceptions exert on the social worlds within which these individuals reside? As it happens, individuals with competitive conceptions of self believe that the world is composed homogeneously of competitive individuals; by contrast, those with cooperative conceptions of self construe the world to be composed heterogeneously of both cooperative and competitive people.[\[footnote\]](#) Furthermore, and perhaps as a consequence of these stereotyped beliefs about other people, individuals with competitive self-conceptions are highly likely to treat all people as if they were competitive individuals and thereby elicit competitive responses from all others with whom they interact, whether these individuals have cooperative or competitive conceptions of themselves. Effectively, those individuals with competitive conceptions of self create for themselves social worlds that not only provide behavioral confirmation for their stereotypic beliefs that all people are competitive, but also justify and maintain their own competitive dispositions. They construct their social worlds in their own self-images. Moreover, these social worlds are ideally suited to expressing or acting out their competitive conceptions of self. Kelley, H. H., + Stahelsky, A. J. The social interaction basis of cooperators' and competitors' beliefs about others. *Journal of Personality and Social Psychology*, 1970, 16, 66-91.

It makes sense that people will try to support their own beliefs in their social worlds. If someone is competitive, then they look for and seek out competitive qualities in other people - that is how they see the world. So not only do people have their own beliefs, but they also try to support these



beliefs by influencing the people with them as well. Each belief is going to form a part of their personality. For instance, is someone competitive going to be a nicer or crueler person? My guess is they wouldn't be as affectionate, seeing as how when someone looks for competition they are almost looking for a fight.

Consider another example drawn from the domain of self-conceptions. Consider the case of those individuals who conceive of themselves as competent, intelligent people. How might such individuals arrange the circumstances of their lives to preserve and sustain these images of self-competence? Jones and Berglas<sup>[footnote]</sup> have proposed that people strive to protect their images of self-competence by actions that make it easier for them to externalize (i.e., explain away) their failures and to internalize (i.e., take credit for) their successes. They have labeled such actions *self-handicapping strategies*. In an empirical demonstration of self-handicapping strategies in action, Berglas and Jones observed that male college students who have reason to anticipate that they may not perform well on a problem-solving task will choose to take drugs that will interfere with their subsequent problem-solving performance. Should they then perform poorly, they have provided themselves with a readily available explanation for their failure that in no way threatens their images of self-competence. Should they then perform well, they may pride themselves for being sufficiently intelligent and competent to overcome the handicap of the performance-inhibiting drug.

Jones, E. E., + Berglas, A. Control of attributions about the self through self-handicapping strategies: The appeal of alcohol and the role of underachievement. *Personality and Social Psychology Bulletin*, 1978,4, 200-206.

It is commonplace for people to do such things. People often come up with excuses or try to make themselves appear to be competent or more competent than they actually are. This might be a serious issue that really impacts someone's self-esteem. If people weren't foolish and didn't make up stuff about their own personal competence, they might not be as happy as they are. I believe that in some form self-promotion is necessary. I don't think that people necessarily have to lie or do things that are wrong in order to make themselves appear to be more competent - there are many other

ways of being arrogant without making a fool of yourself or hurting someone.

More generally, Jones and Berglas have proposed that, to the extent that individuals are concerned with maintaining images of self-competence, they will try to choose settings and circumstances for their performances that maximize the implications of success for enhancing their self-competence images at the same time as they minimize the implications of failure for threatening their self-competence images. To the extent that their choices of life settings meet these criteria, they will manage to live their lives in worlds that protect and enhance both their private self-conceptions and their public images of competence.

One can readily imagine similar scenarios in which individuals actively construct social worlds well-suited to the maintenance and expression of other attributes of their self-conceptions. Individuals who regard themselves as liberals (politically and/or socially) may choose to associate whenever possible with other people whom they regard as liberals. They may choose to expose themselves selectively to the messages of liberally oriented newspapers, magazines, books, radio, television, and movies. These individuals may join organizations that are devoted to the advancement of liberal causes. They may pursue careers in occupations that they regard as appropriate for liberals. Such individuals even may choose to live in areas that typically elect liberal representatives to political offices. If so, by choosing to live their lives in "liberal" surroundings, individuals who conceive of themselves as liberals would have created for themselves social worlds ideally suited to the maintenance and expression of their liberal conceptions of self. Not incidentally, these individuals would have constructed for themselves social worlds that foster and promote the regular and consistent performances of liberal behaviors in diverse situations—social worlds that would encourage them to display the behavioral features that would appear to the personality psychologist to be representative of trait or dispositions of liberalism. Indeed, the proposition that individuals influence their social situations has considerable implications for conceptualizing and assessing stable traits and enduring dispositions of the individual.

It makes sense that people surround themselves with things they like. It is more subtle and difficult to note, however, the exact extent to which they do this. If someone likes certain type of a certain type of merchandise or a certain lifestyle or social world/type, then they are going to surround themselves with that. That is perhaps one of the biggest things one can point out about a person. I think the important point is that there are themes that run through what a person chooses as their "world" or their "social world" that can be noted - people clearly have specific tastes and they keep this same interest with everything they do and seek out.

Central to the activities of the personality psychologist are the conceptualization and identification of characteristic dispositions of the individual. Consider, for example, the case of sociability. If one assumes that some people are more sociable than others, how is one to identify these differences in sociability? And, having accomplished this identification task, how then is one to conceptualize the origins of these differences in sociability? Perhaps one might identify those behaviors that are manifestations of sociability and tabulate the frequency with which individuals engage in these actions. It might even be acceptable to trust individuals to report accurately the frequency with which they perform sociable actions. One then could identify as sociable individuals those who perform (or who claim to perform) relatively many sociable behaviors. Such an approach is, of course, very similar to traditional assessment strategies in personality psychology, strategies that focus on identifying regularities and consistencies in the *behaviors* that individuals perform.

It is hard to understand how social some people are compared to other people. I don't know if it is sufficient to just ask how satisfied someone is with their social interactions, because someone might not know if they are really at their full potential or not. I would think the best way would be to assess what a person could do better and how well they are functioning with other people socially. There could be a social problem that is causing a larger mental problem, so it is important to note if there is a major malfunction with someones social interactions.

However, a consideration of the impact of individuals on situations suggests a fundamentally different approach to understanding individuals. This

approach focuses, instead, on the processes of *choosing and influencing situations*. Instead of defining sociable individuals as those who (1) when given the choice, choose to enter situations that foster the expression of sociability, and (2) once in a situation, will act in ways that increase the sociability of that situation. Thus, sociable individuals are those who, when given the choice of going to a party or going to the library, will choose to enter the party situation. Similarly, when sociable individuals find themselves with groups of people, these sociable individuals will work actively to mold their situations into one conducive to the display of sociability.

It is taking being social a step further when you actively try to influence a situation. You have to at least be getting along well first before you move up to that step. Someone that doesn't function well socially could try to influence a situation, but I doubt it will be very successful. I mean, if you are going to influence other people to be more social, it makes sense that you would have to be social yourself first. Some people do things that don't fit in with other people, while other people do things that exceed normal sociability. Some people easily engage in conversation, and get along when they do it. Others are awkward, while some do it with enthusiasm.

From this perspective, sociability is defined behaviorally as the processes of choosing whenever possible to enter sociable situations and acting to maximize the sociability of one's situations. In so doing, sociable individuals would be constructing for themselves social worlds most conducive to the expression and manifestations of their sociable dispositions. Not incidentally, as direct consequences of the active and constructive processes of choosing and influencing their social situations in ways that create "sociable" worlds within which to reside, "sociable" individuals would come to display sociable behaviors with high frequency and great regularity across situations and over time. In other words, these individuals would come to display the cross-situations consistency and the temporal stability that traditionally are regarded as the defining features of a "trait" or "disposition" of sociability. However, by understanding sociability in terms of the processes of choosing and influencing social situations, it has been possible to go far beyond the identification of regularities and consistencies in observed behavior to a theoretical understanding of these

regularities and consistencies as the consequences of consistencies and regularities in the processes of choosing and influencing situations. This is not to say that the identification of regularities and consistencies in social behavior is not an important or a productive task. Rather, regularities and consistencies in social behavior are not important in and of themselves: they are important because of the processes that generate them. And from the perspective of one concerned with the impact of individuals on their social situations, regularities and consistencies in social behavior are the product of regularities and consistencies in the social worlds that individuals have constructed for themselves by means of the active processes of choosing and influencing their social situations.

So basically, take a look and see if someone is having a real impact on their social situations. In this way you could determine if someone is functioning properly socially. You can use this as a way of helping them become better - simply point out if they are actually influencing the situation and the people around them.

One may adopt a similar approach to understanding and investigating the nature of attitudes, values, and preferences. Consider the case of attitudes towards affirmative action. What does it mean to characterize an individual as one who possesses a "positive attitude" toward affirmative action? What does it mean to say that affirmative action is a prominent feature of that individual's system of "values"? A traditional approach to understanding the nature of attitudes and values might characterize that individual in terms of a set of beliefs (e.g., he or she believes that affirmative action procedures increase the representation of minorities in the work force), a set of feelings (e.g., he or she feels that it is desirable to recruit minorities actively into the work force), and a set of intentions (e.g., he or she intends to take actions that might facilitate the goals of affirmative action). That is, the traditional approach seeks to understand attitudes and values in terms of the specific beliefs, feelings and intentions that are thought to be associated with global attitudes and general values. Moreover, this traditional approach would lead one to construct measures of attitudes and values that focus on the assessment of beliefs, feelings, and intentions.

So by assessing values and attitudes by looking at one's beliefs, feelings and intentions, you are looking at the person internally, what it is they are thinking that goes behind what they value and what attitudes they develop. That would pretty much be all of the thoughts and feelings that go behind developing attitudes and values.

By contrast, an approach that seeks to understand individuals in terms of their social worlds would characterize attitudes and values in terms of the processes of choosing and influencing situations. From this perspective, to the extent that an attitude or value is relevant and important to an individual, the consequences of holding that attitude or value will be reflected in that individual's choices of situations and that individual's attempts to influence his or her situations. Thus, when the individual for whom attitudes toward affirmative action are personally important and relevant is given the choice between spending time with a group of people who will be discussing affirmative action and spending time with a group of people who will be discussing baseball teams, that individual will choose to enter the "affirmative action" situation. Moreover, should that same individual find himself or herself thrust into a group that is looking for a topic of discussion, he or she will attempt to steer the topic of the discussion in the direction of affirmative action. As consequences of these activities, that individual would be creating a social world conducive to maintaining and acting upon his or her attitudes and values in the domain of affirmative action.

So that would be looking at the behaviors of an individual in order to assess their attitudes and values, instead of looking at their thoughts (which would be their beliefs, feelings and intentions). You could look at both at the same time, the question, "what were the beliefs, feelings and intentions you had when you choose to do this or that thing related to your value or attitude" would be the one that links a person's thoughts with their actions.

Even with personal attributes as simple as preferences there may exist considerable benefits of examining the situations within which individuals live their lives. Consider the influence of musical preferences on the situations within which individuals spend their leisure time: individuals who like rock music go to one type of place to listen to their favorite music;

individuals who like disco go to another type of place; individuals who like country music go to yet another type of place; individuals who like classical music go to still another type of place; and so on. Clearly each of these settings both indulges and perpetuates particular tastes in music. In addition, the choice to spend one's leisure time in one setting or another may have consequences far beyond the domain of leisure time activities. One may acquire whole "personalities" as consequences of these choices of settings.

Consider the hypothetical case of two individuals who are identical in all respects save their tastes in music. One individual regularly attends the symphony to satisfy his interests in classical music. The other individual becomes a habitue of discos to indulge in craving for that type of music. The individual who likes classical music is going to meet, interact with, form relationships with, and be influenced by the type of people to be found in the "symphony situation." The individual who likes disco music is going to meet, interact with, form relationships with, and be influenced by the type of people to be found in the "disco situation." As a consequence of choosing to spend their leisure time in either the "symphony situation" or the "disco situation," these two individuals eventually may live in drastically different social worlds - worlds populated by very different people with very different beliefs, attitudes, and behaviors. As a consequence of their choices of situations, these two formerly similar individuals may develop into very different individuals: one may come to resemble the prototypical disco-person; the other may come to resemble the prototypical symphony-person.

## **Personality Psychology and Social Interaction**

The task of personality theory and research is perhaps the most daunting in psychology, since it is in this area that we face most directly the need to predict the behavior of individuals, with all the complexity that this implies. The earliest attempts to give a personological explanation of behavior were based on typologies. Typologies of individual go back to antiquity, and Hippocrates; four basic types of temperament (choleric, melancholic, sanguine and phlegmatic) have shown an extraordinary staying power, if not in psychology, then at least in popular usage. No less popular are

Kretchmer's (1926) attempts to relate psychological disorders to body build (e.g. "pyknic" and "asthenic" types), and the later extension of this typology to normals. His theory was developed by Sheldon (1949), who proposed three body-build based types (endomorphic, mesomorphic, ectomorphic). These biologically based typologies of personality, although manifestly speculative in their origins, have profoundly affected popular thinking. Perhaps only one typology was more successful in this respect, Jung's (1923) introverted and extroverted categories. These attempts to account for the rich variety of individual behavior in terms of typologies proves largely unsuccessful. It is arguable, however, that the failure of the typological approach was attributable to the naivete of the methods used for defining types, rather than to the inherent falsity of the underlying principle of the existence of "human types". The continuing use of typological terms in everyday, commonsense situations suggests that typological approaches to personality may have some role to play, if only to explain everyday "naive" psychology.

It makes sense to me that there are going to be a few basic types of personality (typologies). You can put almost everyone into a few group types, and this is true in pretty much every situation. For instance there are only a few social groups, political groups, etc. When you break down how unique each individual is, however, you realize you could have a much more advanced way of labeling and categorizing the traits of personality.

Dynamic, motivational models of personality constitute the second main theoretical stream. These theories assume that deep-seated, and often unconscious motivations and impulses are the most important determinants of personality. Such impulses are not directly ascertainable, and can only be discovered through the study and interpretation of observable surface behaviors, which are the "symptoms" revealing the hidden mainsprings of personality. Dynamic theories have also included models of the structure, development and topography of personality (Frued, 1959). Until the recent advent of behaviorism in clinical psychology, dynamic theories were important as integrative models in an otherwise increasingly eclectic discipline. Their influence on academic psychology has been much more limited, however due to the serious difficulties associated with the quantification of the variables included in dynamic models of personality.



It makes sense to look at someones behaviors and use this as to clues as to what their personality is. I don't know if thinking that every behavior someone does is a symptom of some sort of deep-seated sexual drive is accurate, however. I would think that a lot of personality traits that people have aren't related to each other sexually. It makes sense, however, that each different personality trait is sexual in some way and consistent with who that person is sexually.

With the failure of type-theories in personality, and the limited appeal of dynamic models, trait-theories have become dominant. As Mischel<sup>[footnote]</sup> (1973) suggests, "During the last 50 years, when basic concepts were changing rapidly in most fields of psychology, the most fundamental assumptions about the nature of personality seem to have been retained with few substantial modifications". The central assumptions of these trait-based approaches to personality are that "personality comprises broad underlying dispositions which pervasively influence the individual's behavior across many situations and lead to consistency in his behavior ... These dispositions are not directly observed, but are inferred from behavioral signs..." As a consequence of this orientation "personality research has been a quest for such underlying broad dimensions", leading to the development of "hundreds of tests designed to infer dispositions and almost none to measure situations".

Mischel, W. (1973). Toward a cognitive social learning reconceptualization of personality. *Psychological Review*, 80, 252-283.

So a trait in personality, something like "nice", means that the person is nice throughout all of their behaviors - generally speaking. Furthermore, it is a complex thing that the person is nice, there could be many different factors pointing to the fact that the person is kind. However, people often can reach the conclusion that someone has a certain personality trait after talking to them only briefly. It probably hasn't occurred to most people that they could make a detailed list outlining someones behaviors that shows how someone shows various personality traits in their actions.

The central assumption of trait theories of personality, cross-situational consistency, came under fire fairly early on, but without much impact on personality theorists until later. In a widely ignored article published in the

American Journal of Sociology, Reinhardt[\[footnote\]](#) (1937) was one of the first to point out the shortcomings of this model: "The reliability of predictions as to future behavior...when based solely upon a personality classification derived from individual reaction in a clearly defined type of situation depends not upon the constancy of individual purpose alone...but also upon the continuance or recurrence of the same type of situation". More important from the point of the current person v. situation controversy was the gradual accumulation of evidence suggesting that the personal consistency model underlying trait theories is only valid in certain circumscribed situations. Thus self-ratings of traits on paper-and-pencil instruments, the very stuff of personality tests, are fairly consistent over time. Similarly, other behaviors may also be consistent as long as the situation is more or less exactly replicated. Finally personality traits with a strong intellectual component were shown to have a reasonably high cross-situational consistency, which may be interpreted as the reflection of the well-known "g" factor in different tasks requiring intellectual problem solving. What the studies have not shown, however, is that pure personality traits can predict behavior across different situations. Although the evaluation of this emerging empirical evidence began a while ago, the person v. situation issue has only developed into a full-blown controversy in the early seventies.

Reinhardt, J. M. (1937). Personality traits and the situation. *American Journal of Sociology*, 2, 492-500.

So if someone is "nice", does this mean that they are nice in every situation? People probably have consistent intellectual abilities in different situations, as your intellect stays the same, but do people change other aspects of their personality from situation to situation? Maybe all people really have multiple personality types, they just aren't aware of it. If you are nice to some people but mean to others, would you call yourself a nice person or a mean one? Everyone is mean in some way - when you label someone as "nice", are you taking into account the other way you could easily perceive them - as being extremely mean?

The controversy was strongly stimulated by Mischels[\[footnote\]](#) arguments. He reviewed a broad spectrum of empirical studies and concluded that both trait and state theories are based on the assumption of intrapsychic

consistency in behavior, an assumption which is clearly not supported by the evidence. As a replacement, he offers social behavior theory, which "seeks the determinants of behavior in the conditions that covary with the occurrence, maintenance, and change of behavior..social behavior theory seeks order and regularity in the form of general rules which relate environmental changes to behavior changes". This formulation implicitly emphasizes the importance of physical, external, environmental forces on shaping behavior, and has a strong flavor of the old S-R formulations. This approach, which has, perhaps unjustly, been labelled "situationism", was no doubt strongly influenced by the then Zeitgeist in psychology with its strong reliance on positivistic methodology, and the patent success of pragmatic behavior therapies in clinical psychology, formerly a client-branch of personality theory.

Mischel, W. (1968). "Personality and Assessment." Wiley, New York.

Mischel's arguments have been criticized on numerous accounts. The most important of these is that he appears to ignore cognitive mediating factors in the determination of behavior, and he also seems to deny the role of individual differences, in favor of assigning a casual determinant status to situations. Thus Alker (1972) sought to defend the trait model by arguing that cross-situational consistency is not a necessary assumption for trait theories. He argued that personality variables remain a major source of variance in behavior, and criticized the studies showing situations differences on methodological grounds (the samples were too homogeneous, disturbed rather normal people were used, etc). Bem (1972) and later Endler (1973) have taken issue with Alker's propositions, defending Mischel's position in its importance aspects. Bowers<sup>[footnote]</sup> (1973) has also criticized Mischel's alleged "situationism", but his critique was oriented more towards the perceived extremity of Mischel's S-R formulations, and not against the substance of his thesis. Thus, he suggested that "situationism has gone too far in the direction of rejecting the role of organismic or intrapsychic determinants of behavior...It is my argument that both the trait and the situationist positions are inaccurate and misleading and that a position stressing the interaction of the person and the situation is both conceptually satisfying and empirically warranted".

Bowers, K. S. (1973). Situationism in psychology: An analysis and a critique. *Psychological Review*, 80, 307-336.

"S-R" is 'stimulus-response'. It makes sense that, in order to figure out someone's personality, you would look at their internal thinking (their beliefs, judgments, etc) and compare this to how they actually interact. That is just a lot more complicated than looking at either one by itself, how they interact or how they think. You could come up with a set of rules as to how the environment changes behavior, analyze the rules taking into account the person's thoughts, and come to conclusions about their personality type.

Much of this controversy has been superseded by Mischel's later, much more moderate and more cognitively oriented conceptualization of the issue. He distances himself from a purely situationist position:

Evidence for the lack of utility of inferring hypothesized global trait dispositions from behavioral signs should not be misread as an argument for the greater importance of situations than persons.

Instead, he suggests that the individual's previous social learning history may contribute to his idiosyncratic perception and interpretation of given situations, resulting in idiosyncratic behavior in terms of the meaning the situation has for the individual. Thus, it "becomes important to assess the effective stimuli, or 'stimuli as coded', which regulate his responses in particular contexts. These stimuli as coded should not be confused with the totality of objective physical events". Aside from the S-R terminology, this position comes surprisingly close to what phenomenologists have said all along: the perceived, subjective, phenomenological situation, and not the objective situation is the most important determinant of behavior. The "cognitive transformations" an individual employs in interpreting a situation are the foci of interest: "Assessing the acquired meaning of stimuli is the core of social behavior assessment" (Mischel, 1968). Mischel (1973) goes some way towards developing his cognitive social learning model of personality. He proposes that instead of traits, person variables such as cognitive construction competencies, encoding strategies and personal constructs, behavior-outcome and stimulus-outcome expectancies in particular situations, subjective stimulus values and self-regulatory systems and plans should be studied. This may well be feasible and even profitable in one-to-one clinical settings, where the individual learning therapies may be constructed on the basis of an investigation of such cognitive, individual

variables. But it is also clear that this method is drastically different from the nomothetically-oriented mainstream of psychological research, and its implications are more far-reaching than the sedate S-R terminology would suggest. For Mischel's (1973) cognitive social learning approach to personality appears to be, in everything but terminology, a recipe for idiographic, subjective and interpretative analysis of unique meanings and construals of unique individuals of the situations they encounter.

So basically analyze everything - subjective perceptions, the different types of stimulus, unique meanings of things and individuals, personal constructs (such as schema), one's expectations and ideas of the value of various stimuli, etc.

Social psychology, like most other branches of psychology for a long time operated on an implicit personal consistency assumption. Individuals were assumed to perceive each other, conform to social pressure, or hold attitudes in a fairly steady, constant and consistent fashion. While that is true to some extent, it is fairly obvious that people are much more dynamic and complex than previously thought.

## Social Cognition and Emotion

Jon Elster defines what he labels as "core emotions" in his book "Nuts and Bolts for the Social Sciences". These emotions are inherently pleasurable, derive from powerfully emotional sources, and are the result of your own actual, current experiences. I would like to add an important point - it is important to consider what thoughts you have from these core emotions; or on the other hand, what thoughts arise from your smaller, less significant ones:

Certain emotional experiences are inherently pleasurable and desirable. They arise from the enjoyment of beautiful sights, tastes and sounds; from love and friendship; from the use and development of one's powers and abilities; from the recognition of one's achievements by competent others. These emotions have a specific person, temporal and modal structure. They derive from *my* experiences, not from those of other people. Moreover, they relate to my *current* experiences, not to my past or future ones. Finally, they derive from my *actual* experiences, not from those I may have or could have had. We may think of emotions with these qualities as *core emotions*. Although I have cited only the inherently positive core emotions, there are also inherently undesirable ones: disgust, fear, hate, shame, anguish. Anger also belongs to the core emotions, but is neither inherently pleasurable nor unpleasurable.

If you think about it, you are going to have thoughts that you think that arise from a non-emotional source. If you are just doing something practical or some sort of work, then you are just thinking normally and the thoughts weren't motivated or caused by some sort of powerfully emotional source. On the other hand, everything that happens is emotional in some way, so therefore all thought is going to be motivated by emotion. Even when you are just doing work or a complicated task, those thoughts are going to be influenced by the emotions you are experiencing from the task at hand. You probably wouldn't notice how your thoughts arise or are influenced from such minor amounts of emotion, but they are.

On the other hand, you probably notice somehow when you have a large emotion, you would speak out about this emotion or take note of it in your

mind. For instance, if you went to go have a picnic, you must have realized at some point that the atmosphere there was pleasurable. You probably don't know exactly how pleasurable, but that is probably a "core" emotion. There could be other, smaller things occurring at the picnic that cause you to have other thoughts as well.

Elster also points out that when a core emotion that is positive emotion ends, grief or disappointment is felt, and when a negative emotion ends, relief is felt. I should point out that this response is noted or clear with core emotions, because core emotions are large and easy to observe:

...of emotions is generated by loss rather than lack, with grief and disappointment being felt if the core emotion is positive and relief if it is negative. The cessation of an emotional state - be it positive or negative - does not simply bring us back to the earlier emotional plateau. Rather, it tends to generate another emotional state of opposite sign. Consider a person who has just discovered a lump in her breast and is extremely anxious. Upon hearing from her doctor that there is no possibility of cancer, her mood for a while turns euphoric before she returns to an affectively neutral state. Conversely, the interruption of a good sexual experience can create acute frustration before, once again, the person returns to a neutral state.

Something like this probably also occurs with more minor emotions in a way that you don't notice. Also, if you think about all of those emotion changes, it makes you wonder what then the impact on your thoughts is. Also, it isn't necessarily that each time something bad happens, you switch to a negative state, and then to a neutral state. You could also switch to a negative state and then stay in that state for a long period of time. You could also even switch to a negative state for no apparent reason.

Elster later describes that emotions make someones views and opinions more unrealistic and wishful. However, he also describes that people that aren't under the influence of their emotions don't want very much. The motivating power of emotions seems to come with a distortion of reality:

Emotions matter because they move and disturb us, and because, through their links with social norms, they stabilize social life. They

also interfere with our thought processes, making them less rational than they would otherwise be. IN particular, they induce unrealistic expectations about what we can do and achieve, and unrealistic beliefs about other people's opinions about ourselves. In itself, this effect is deplorable. It would be good if we could somehow insulate our passions from our reasoning powers; and to some extent we can. Some people are quite good at compartmentalizing their emotions. Often, however, they don't have very strong emotions in the first place. They may get what they want, but they do not want very much. Granting supreme importance to cognitive rationality is achieved at the cost of not having much they want to be rational about. Conversely, lack of realism about our abilities and about the proper means for achieving our ends may be the price most of us pay for caring about life, knowledge or other people. When we are under the sway of strong emotions, we easily indulge in wishful thinking, such as the belief that all good things go together and that there is no need to make hard choices. The belief that one can have the motivating power of emotions without their distorting power is itself an instance of the same fallacy. Emotions provide a meaning and a sense of direction to life, but they also prevent us from going steadily in that direction.

Elster doesn't mention that these emotions have this influence on a moment to moment basis (at any one moment one of your thoughts might be distorted by an emotion). Not only do emotions distort, but they also motivate your thoughts consistently. Without emotion, you wouldn't have reason to think many of the thoughts that you do. People have complex goals and motivations. If there was a robot that was programmed with the goal "live life", then it might have motivations and emotions that surround that goal, however it wouldn't have all the other motivations that humans have (such as our dynamic range of emotions (fun, excitement, satisfaction, etc)).



## Unconscious Emotion Regulation and its Determinant in Humans: Cognition

The proper term for 'unconscious' emotion regulation is actually 'implicit' emotion regulation. Emotion regulation is typically considered to be more conscious and deliberative, however I think that the interesting and complex aspects of emotion regulation are the unconscious ones. If you think about it, people don't know all the complex ways in which their emotions change. All of the emotional changes that people experience occur at the unconscious level because emotion is so subtle and complex - people basically have no idea what is happening to them emotionally. Knowing you are experiencing one emotion is much different from understanding exactly what is going on.

Many different factors influence someones experience of emotion. The biggest factor in the experience of emotion is probably the strength of the emotions occurring. I was thinking that there would many more factors to discuss (since I am talking about emotion and is obviously a significant psychological phenomenon) but I guess there isn't. There should be a lot of factors that impact how emotion is felt and how it changes.

Since strength seems to be the only significant factor of emotional processing to discuss I will start there. It appears to me that emotion is triggered often and starts and stops frequently. Humans have a whole set of cognitive thoughts or unconscious mental decisions that start and stop emotion. For instance when they see something significant their mind has this stimulus categorized and responds to it in a way that has been programmed in - either from at birth or by previous emotional development.

So one thing a person might respond to is just seeing another person. That stimulus would trigger a complex emotional response, immediately upon seeing the other person the cognitive unit of 'compare myself with this person' or 'analyze this person' is engaged. The things the other person represents in your mind, the way the other person is emotionally significant, what the other persons current attitude and manner is, are all things that your mind tries to think about and picks up on initially as a pre-programmed response.

These 'pre-programmed' responses occur because there is a natural, fast, and complex way humans interpret emotional information. The significant emotional dispositions of other people (who they are), whatever it is they are emotionally communicating at the time (what they are projecting), and how your mind is prepared to accept, look at, and interpret that information are the factors that determine these pre-programmed emotional responses.

The automatic emotional response occurs instantly and continues to give feedback. People then start to think on their own after the initial response and their thoughts influence the emotions that are felt and (obviously) their thought process and the ideas that they have about the other person. I just used people meeting other people as an example of strong, instantaneous emotional decisions/responses, however whenever your mind processes any object it makes calculations about that object that come from pre-programmed cognitive structures.

Attention can lead to complex thought. When someone experiences an emotion their attention changes based off of that emotion. The emotion triggers a set of thoughts. The emotion triggers cognitive units of thought, and this is going to impact someones attention because the thoughts (or cognitive units, whatever you want to call them) are associated with certain emotions.

## Practical Realities are Symbols of Emotion

Different objects or experiences in life generate different amounts and kinds of emotion. These experiences or symbols can consistently generate the same emotions and feelings or they could be diverse and inconsistent.

All of life can be divided into different ideas or categories of objects. The different objects can be emotional objects that generate feeling, like someone's pet - or they could be practical objects that someone uses for non-personal purposes.

Then would that just be a matter of analyzing which objects are most important to the person? People do different activities - that then is just a simple matter of managing their lives.

If a feeling is motivating someone to achieve a goal or objective - does that then make them look for an object that will fulfill that purpose?

Goals and objectives are the ideas that people form in their minds based upon what they think they will be capable of achieving and what objects and objectives they will be capable of satisfying.

Feelings can motivate thoughts and ideas - how is a person even supposed to know what an idea is or what a thought that they have is? There are simple thoughts that relate directly to what the person wants and there are more complicated thoughts that are harder to think about. There are also things that are unclear.

That means that an idea can be unclear, simple or complex. If an idea is simple and unclear then it could be understood better emotionally. If an idea is felt well - or naturally understood by the person, then it could be a simple idea because the unconscious mind is usually more simple than the conscious mind.

That doesn't necessarily mean that emotional ideas are simple - emotions can communicate complex concepts or ideas. That is dreams are often very complicated.

## **Ideas and Symbols**

Humans can have an idea about life, or they can think about life in a more simple manner just by idle thinking or daydreaming. However it isn't necessary to daydream in order to ponder ones objectives and experiences.

Daydreaming would be the equivalent of understanding something in a simple emotional manner - however is daydreaming, idle thinking, or emotional feeling-based thought simple, unclear, or obvious?

Those are interesting questions, it means something about the unconscious mind - what does it take for a person to ponder their life - they don't necessarily need to think about their life in a simple or emotional fashion.

## Emotion and Reason - How We Decide

People decide what to do depending on the options they have and the information they are presented with. Someones feelings may be guiding them person or leading them to think a certain thing - and that person could be completely unaware that their mind is doing that.

John Heil maintains that conscious thinking need not be linguistic but is imagistic or 'pictorial'.

Take the two ideas that people are subject to emotion and that conscious thinking is pictorial and I arrive at the conclusion that that is why people like going to movie theaters. The images there are large and that helps make it a different experience - the movie overrides their thinking with images and sounds. That is the difference between going to the theater and just watching the movie on your home television anyway.

### **'Understanding'**

John Campbell maintains that the ability to know the reference of our singular and general terms is based, ultimately, on our ability to focus our conscious attention on objects and properties.

I think that that isn't saying much, however (or that it is rather obvious). I mean that is sort of by definition how people gain experience or understanding - by having a better or more developed understanding of the objects involved with whatever the knowledge is of.

I don't know if this means that understanding is visual or verbal - it is probably a combination of both and varies depending on what the understanding is of. Understanding is also emotional - conscious and unconscious emotions, visions and words all assist the understanding of ideas and objects.

### **'Deciding'**

People make decisions based on two factors - what they want and what they are most likely to actually get (or is actually going to happen).

So if someone wants something a lot, and it is very likely that they can get it; then it is a very easy decision.

Different emotional properties might interfere with a logical decision making process. If someone is very aroused they might not be able to reach logical decisions - it might help with the speed of the decision - but not necessarily its accuracy.

### **'Truth'**

What is the 'truth'? It might be the truth to find out what someone wants the most - that is one thing that someone could be true or accurate about. Or finding out someones motivation behind a behavior - 'person a did this because they were motivated by factor x and y' - could be something else someone might try to be accurate about.

So human motivation is a subjective topic that is very important in understanding ordinary, daily events. It therefore is probably important behind a lot of the thinking people do. If you think about when you think about anything, or even the stream of someones thoughts is going to be influenced by current motivations and drives.

What else might make thinking emotional? Motivation obviously generates emotion, but motivations are cognitively triggered more so than emotions that simply lie in your body - such as moods and background feelings (background feelings were described by Damasio as the feelings people have when they wouldn't be feeling anything else). Those feelings are going to be less tied to motivation because they aren't as connected to goals.

Feeling and motivations are also going to be tied to emotional biases (heuristics) and thinking biases (schema). Basically humans can be biased from more emotional drives or drives that are more related to goals and certain thoughts they may have.

### **Is Thinking Automatic?**

How much of thought or feeling is consciously derived vs. derived from a persons environment? Humans don't 'create' the world around them - the

world around them gives inputs for their minds (not the opposite).

Depending on the input (or the situation) a human mind could interpret the inputs in different ways. They could cause the person to feel emotions that they didn't expect to feel or that they didn't ask for. Their mind also biases the information that it thinks. It seems like the mind could structure new ways of thinking about things and how the feelings are generated when thinking about those things by practicing new ways of thinking.

Old habits die hard; however. When thinking about things feelings are automatically triggered - and these feelings have real sources in the world (which is perhaps why it is hard to change how they make you feel).

It probably depends if the thinking is context independent or context dependent - for instance if you are thinking in a different environment or have different emotions when you do the thinking. The context I am talking about here must be more complicated than 'background' feelings because the content is highly informational. There are only a few background feelings someone could experience however there are many more ways of feeling in your mind if you combine the feelings with thoughts or specific situations.

### **Unchangeable Feelings**

A person could practice going into a situation repeatedly - then the experience for them would gradually become more understood and the feelings generated more automatic. But how could their mind influence what feelings are felt? Maybe if they focused on different aspects of the situation or thought about different aspects differently they could change the feelings involved.

So feelings aren't entirely based on the environment or external stimuli - what the person thinks or who they are probably influences the feelings to a great degree.

How does that work exactly; however? It probably depends on what the situation is and what the inputs and thoughts are. Also, what aspects are unchangeable from situation to situation - or how does the mind construct feeling and thought from an environment?

## **Engaging Stimuli**

The human mind responds to stimuli - it is for that reason that zombies aren't possible because zombies don't respond highly to stimuli - however that is how the human mind functions, by responding, recognizing and adapting to stimuli.

Stimuli from thoughts, emotions and the environment all help keep the mind active and alive. That doesn't necessarily mean that a person needs strong motivations all of the time, however. In order for the brain to function a complex set of inter-actions needs to be occurring. Emotions, thoughts and stimuli must be continuously triggering complex feelings that form a sort of 'feeling base' for the unconscious.

That is different from Damasio's 'background feelings' which could be viewed as just being simple feelings. The feeling the unconscious mind generates is complex and constantly dependent on stimuli and also (necessarily) constantly feeds the mind with its own stimuli.

## **Implicit Knowledge**

Some knowledge that people have is unreportable - that is, they know or have the knowledge but are unable to report it verbally.

Sometimes there is a mismatch between conscious understanding and unconscious understanding. That has to do with mental representation - which is how an object is represented in a person's mind. There is going to be a partial or complete match between what the object is, how it is understood consciously and how it is understood unconsciously.

Someone can 'represent' an object to themselves by thinking about it. How much they understand is going to vary depending on the object and how much they think about it. Their unconscious and conscious understanding of course is going to influence decisions made related to the object. Unconscious and conscious understanding also would help form how the feelings are related to the object and how decisions are formed related to the object.



How do thoughts and emotions work to trigger a mental experience? They must combine in some sort of 'cognitive architecture' or brain wiring. The total workings of the different processes the human brain uses is termed in cognitive science a 'cognitive architecture' (Thagard, Paul):

A cognitive architecture is a general proposal about the representations and processes that produce intelligent thought.

A cognitive architecture is a proposal about the kinds of mental representations and computational procedure that constitute a mechanism for explaining a broad range of kinds of thinking.

A complete unified general theory of cognition would provide mechanisms for explaining the workings of perception, attention, memory, problem solving, reasoning, learning, decision making, motor control, language, emotion and consciousness.

Thinking seems fairly simple; however. Everyone thinks, and humans didn't need to study what thought was in order to understand how to think - so it couldn't be that complicated. Thoughts influence our view of the world, however (and therefore help shape our reasoning and decision making). - Here is (Prinz, Jesse):

Thoughts are mental episodes that require the use of concepts.

Thoughts may be unbidden or automatic, but they are not merely copies of the stimuli that impinge on our senses. They go beyond mere sensations and present the world as being a certain way. Thoughts can occur through processes of deliberation and can be affected, in many cases at least, by reasoning.

Thoughts can cause emotions. Typical thoughts that might cause emotions are appraisals and evaluations. If someone has a strong attitude about a thought it will probably generate more emotion than a thought that is more neutral. Thoughts are cognitive; however. Non-cognitive causes of emotion are primarily perceptual states like a smell causing disgust or a sudden change in vision (since perceptual is by definition what we 'perceive'). The non-cognitive correlates of emotion is theorized to be physiological arousal (like taking drugs or listening to music for example (other examples are weather and exercise)) (however some theories attach a cognitive

component to the physiological aspect (Spinoza for example says every emotion comprises both a judgment and either pleasure or pain)).

So a lot of things cause and affect emotions in the brain. It is important to understand these causes (especially thoughts - since those are most under your control) if someone is to understand how your emotions influence your decisions and how your decisions influence your emotions. - (Prinz, Jesse):

In sum, we have seen that there are several possible candidates for the constituents of emotions: cognitive states, such as appraisals, levels of arousal, emotional valence, perceptions of bodily change, action tendencies, or some combination of these.

## **Consciousness**

Consciousness is hard to define - it arises from perception of the stimuli generated from an environment, the stimuli generated from our senses and the stimuli generated from our thoughts and feelings.

But what is the 'perception' of our own internal states and feelings? That would be a higher-order theory of consciousness. Higher order theories state that one is only conscious of a state when one reflects on that state. So if someone was constantly more reflective, then they could be considered to be more conscious in general.

Consciousness is obviously highly related to how people make decisions then. - If someone is conscious of a certain thing, or how they are conscious of that thing is going to determine how it feels for them and how they are going to make decisions from that conscious awareness.

### **Perceptual vs. Action Consciousness**

Perceptual consciousness suggests that consciousness arises from our perceptions - this would include things like imagination and vision. Action consciousness suggests that consciousness arises from awareness of bodily actions - and thoughts can fall under that species of consciousness - or are our thoughts perceptions?

Two chapters on that debate are in the book "Contemporary Debates in Philosophy of Mind" Mclaughlin, B and Cohen, J (Eds). Blackwell Publishing, 2007. One chapter is by Jesse Prinz - "All consciousness is perceptual" and the other chapter is by Christopher Peacocke "Mental Action and Self Awareness".

Peacocke writes about action-awareness with schizophrenics:

What the schizophrenic subject lacks in the area of conscious thought is action-awareness of the thoughts that occur to him. To enjoy action-awareness of a particular event of thinking is to be aware non-perceptually of that thinking as something one is doing oneself.

Peacocke postulates an idea about intentions:

Is a thinker's knowledge of what he is doing really explained by his knowledge of his intentions in acting?

Prinz mentions that "there are conscious feelings associated with action". He talks about if Peacocke's view that action-awareness is different from perceptual awareness, and he talks about what Peacocke means by 'action'.

I would say that the debate is just a matter of defining the terms. The debate cannot really be solved empirically either. It is subjective to decide if something is a perception or is an action. I would say that there is a type of physical awareness of ones body and a type of mental awareness - awareness of ones own thoughts and emotions.

So that is it - there is the physical world and there is a mental world, and awareness or consciousness of both I would say is almost equally divided. That makes sense if you consider that if the physical overwhelmed the mental, physical feelings would dominate and vice versa.

People with left brain damage might have their emotions dominate (since the right brain is theorized to be more emotional). And similarly, emotional and intellectual; physical and mental are constantly in or out of balance.

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## Emotion and Social Behavior

We should first start off with the question - what exactly is an emotion, and what are the properties by which it functions? It is by one definition any strong feeling, however that isn't a sufficient explanation of what emotion is. It is hard to figure out exactly what an emotion is and it could be defined in many ways. An example of this lies in a review of the evidence pertaining to Schachter's theory of emotion that appeared in the *Psychological Bulletin* (Reisenzein, 1983[\[footnote\]](#)): "It is concluded that there is no convincing evidence for Schachter's claim that arousal is a necessary condition for an emotional state, nor for the suggestion that emotional states may result from a labeling of unexplained arousal. It is suggested that the role of arousal in emotion has been over-stated." (p.239) People cannot figure out how much of a role arousal plays when someone has an emotion, that is how obscure and difficult it is to define and explain how emotion works. However, it is easy to point out obvious cases of when emotion is present and simple, clear things related to its functioning. It is easy to point out instances where it functions related to love or when strong emotion can be observed, for instance.

Reisenzein, R. (1983) The Schachter theory of emotion: Two decades later. *Psychological Bulletin*, 94(2), 239-264.

Emotion is complicated, so there are problems defining it. Harold Kelley (1983[\[footnote\]](#)) has discussed at some length the terminological problems in the love area, and what he says about them is as true for emotion in general as it is for love in particular. That is, any general theory of emotion, like any theory of love, has associated with it a cluster of ideas that includes one or more of the following components (by "it" he is literally referring to a theory of love, but that comprises primarily the experience of love, and by "phenomena" he means things observed of the experience of love):

Kelley, H.H. (1983). Love and commitment. In H.H. Kelley, E. Berscheid, A. Christensen, J.H. Harvey, P.L. Huston, G. Levinger, E. McClintock, L.A. Peplau, and D.R. Peterson, *Close relationships*. New York: Freeman.

1. There are certain observable phenomena identified with it, particularly certain behavioral events that are believed to be the characteristic

manifestations of emotion.

2. There are notions about the current causes believed to be responsible for the observed emotional phenomena.
3. There are ideas about the historical antecedents of the current causes and phenomena.
4. There are notions about the future course of the phenomenon.

So he is basically saying in order to outline a theory of how love functions properly, you need to identify the things that occur with love, the causes of those things, the history of them, and their future. So someone could notice how much emotion is generated in a love relationship, or the events that occur in that relationship (or as he says, "particularly certain behavioral events that are believed to be the characteristic manifestations of emotion" (since it is a love relationship, he is probably referring primarily to the emotion love)), and observe those things over time. I can rephrase all of that into just saying, in order to understand love (or emotion), track what happens with the emotions involved, and track the behaviors that occur as a result of those emotions. You could track those behaviors in different types of relationships where love occurs. Doing all this might help you form a theory of love or emotion, and a "theory of emotion (or love)" is a theory that outlines how love functions and its characteristics.

## Emotion and Attention

How does emotion influence attention? If you think about it, humans probably have a complicated mix of emotions occurring all of the time, and this emotional make-up is somehow going to impact their attention. If someone is in a state of pure pleasure, then they probably aren't going to be paying as much attention to their environment then if they are in a normal or negative state. That I think is because there is no reason for the person to pay attention to their environment because they are satisfied within their own minds.

The sensory input that a person is receiving is going to be related to their emotional state as well. People can be in touch with their senses, with their thoughts, or be focused on their external environment. People often look to sensory stimulation in order to relax themselves - such as taking a bath or eating food. My guess would be that this changes their focus from their own internal thinking to their environment or their senses. There is a complicated mix of emotions, senses, and thoughts occurring all of the time.

So an important question is if someone can pay more attention to sensations if they wanted to. There is going to be some sort of complicated sequence of attention occurring, a person might naturally focus on one thing more and then switch to something else without awareness of themselves doing that.

Also, which emotions are triggered by which sensations? Some people buy scented candles in order to induce an emotional response, but are they aware that a much more complicated psychological response could be being created that they aren't aware of? If you think about it, someones entire network of sensations, thoughts and feelings could be manipulated by sensory feelings.

Someones thoughts are going to impact how much attention they are paying, and what they are paying more attention to. If you think about it, if you spend your time thinking about one thing, then your attention is going to be changed significantly. You might pay more attention to the thing you

were just thinking about (obviously), but there might be other ways your attention could change.

People know that they can go into different moods for different things (such as being in the 'mood' to go shopping or the 'mood' to have a romantic encounter), but the question is, what triggers these moods? It isn't as if people randomly start to want to experience different things in life and therefore go into a different mood (or you could call it a mode). Your thoughts and thinking probably plays a large role in what you are feelings and therefore the moods you might go into.

Think about it this way - in each mood or mode you go into, your attention is probably focused more on whatever the mood is for - i.e. the mood you are in is a happy one, so you want to go out and have a picnic, or the mood you are in is a sad one, so you want to chill out. You want those things, so you begin to focus on them more, your attention changes. When people pay attention, there isn't just one thing they are focused on, their is everything in life they can focus on. All of the things that person who is paying attention can pay attention to, or usually pays attention to, are going to be things which are going to be factors in how there attention is functioning.

For instance, if a person cares about such and such things, and spends a lot of time thinking about those things, then those things are probably going to be a permanent part of their attention. When that person is in a mood for one thing, the other things they care about are also going to impact how their attention is behaving. For instance when a person is relaxing, the high-stress elements in their life are going to play a role in how their attention is even during the time when they are relaxed. You aren't ever completely in one state - so when someone is in a relaxed state, how they are when they are in a high stress state, and things they pay attention when they are in that other state, is going to have an impact on what they are like when they are in the relaxed state. You might pay attention to some things that you think you only care about when you are stressed when you are relaxed, and this is probably because all of your emotional states are mixed. You might also experience emotions and have a similar or associated experience during the time when you are relaxed as when you are stressed, because these two different states are related and connected to each other.



Humans have many different emotional states, or you could call them moods, ways of behaving, ways of thinking, ways of feeling, etc. All the different ways that people can feel and think are obviously going to be connected to one another. A simple way to think about it would just be to say that if you are stressed then you might want to relax later on, however that is missing the complicated emotional subtlety involved. There are emotional states, ways and levels of feeling, ways and levels of thinking, and these different things are going to play a role when you are relaxing or whatever it is you are doing. Your feelings, behavior and thoughts are going to be under the influence of more subtle tones of feeling and thought that are related to the previous things you have done and your other emotional states when you are doing other things.

I am just using the different things people do so I can describe what a different emotional state is like. Different emotional states are obvious if you consider the two most extreme examples - a high stress state and a relaxed state. However there must be many many more ways of feeling that people can experience. For instance people probably experience many feelings, sets of feelings, modes, moods, etc during an activity. I am suggesting that people have different ways of 'being' whereby their feelings and thoughts are influenced by their mood, their emotional state, whatever you want to call it.

My theory is that for a certain period of time people are influenced by certain ways of being. So say someone is doing any activity - during this activity they might change modes and for a few seconds or a few minutes feel more like the activity is like another activity that they have done. Or maybe they just adopt a different way of feeling for that activity that they are doing (feel differently about it in some way).

So there are many different layers of feeling, ways of feeling, modes people can go into where they feel differently for a certain period of time, or ways in which their thinking and feeling interact to help them have a unique experience that is dynamic, shifting, deep and complex.

Emotion is influenced by thoughts, moods, experience, previous activities, your environment, your physical condition - and there are levels of emotion and thought that make this experience much more complex. When one can

adopt a set of feelings for one activity for a few seconds or minutes during a not related activity, it makes you wonder just how complex emotional and intellectual experience is.

## Emotion and Cognition: The Scope and Limits of its Analysis

How much can be said about the relationship between emotion and cognition? For the most part, people know how their thoughts influence their feelings. There are other cognitive processes such as attention and awareness of feeling - which fluctuate constantly and influence mental behavior significantly. However people don't need to know which activities, thoughts, or emotions change their attention or focus in such and such a way. For sure, there are significant emotional phenomena occurring constantly through various activities, but a fine-grained analysis of such events isn't necessary or helpful.

The principles by which emotion functions are fairly obvious and already part of the natural understanding that humans have. When an emotion gets large, one tries to reframe their thought(s) so that they place less emphasis on whatever it was they were overvaluing. Emotions get out of hand or large frequently, and when this occurs people have a natural way of making them small or managing them.

Of course humans have a natural way of managing their emotions, even the animals we evolved from have emotions. I don't think animals have to manage their emotions, they don't have complex cognition like humans do. Their emotions still might be considered to be fairly complex, however.

A dog might get out of control, in which case he/she might need to be calmed down. The basic principles by which emotion functions apply to animals as well as humans, because animals experience basic emotions in a way similar to humans.

Animals get happy, sad, angry, afraid, surprised etc. Those basic emotions occur in both humans and animals.

There are certain things a theory of emotion should explain. However there are only a few basic principles that govern how emotion functions. Such as the fact that large emotion needs to decrease after a period of time, otherwise your system would be overloaded.

However, there can't be that many things described in any theory of emotion, because how emotion functions is very simple. Emotions vary in intensity all of the time, and that is pretty much all that is going on.

## What is Reasoning Ability? - A Subjective Article Relevant to the study of Cognition and Emotion

Is reasoning ability emotional intelligence, or is it mathematical intelligence? The general answer to what is reasoning ability would just be to say 'problem solving skills' or 'analytical ability' or 'deductive and inductive reasoning', however how much is that really saying about what analysis is or what reasoning really is?

There are an endless different types of intellect. For each topic, category, job, etc in life there is a different type of intellect or way of analyzing the material for that subject. Is there a generic 'reasoning' ability that applies to all of these categories or does one need to be defined?

Intelligence is very subjective, so it is hard to define emotional intelligence. However, I personally have found useful various tools that help my thinking:

- Categorize the information and make lists outlining the significant phenomena.
- That means that if you are thinking about something emotional, what the significant phenomena are is going to be subjective, it might be useful to make two lists, a list with the significant subjective factors and a list with the significant objective factors.
- Then you can analyze the information and say, 'well that is pretty subjective, I don't know if that is true, however if I consider this and that objective factors I realize that this and that subjective factors are more like x'.

How could someone figure out how subjective vs. objective something is? Facts are theoretically objective if it is a concrete fact that isn't, well, subjective. That is what subjective means by definition - something that is subject to opinion.

So therapy is subjective. When a psychologist assesses that someone has a problem, that is subjective. How is someone supposed to know if they are overly emotional in a certain way. Bipolar is a mental condition. If someone is bipolar they experience emotional swings from extremely happy to

extremely sad. Does that mean that subjectivity is just about someones ability to measure emotion?

When someone says, 'this soda tastes good' you are measuring how much emotion drinking the soda causes you. That shows that a lot of the things that people say are subjective.

So subjectivity and objectivity relate to how the mind works, and the study of cognition and emotion. When people think things that are opinions of emotional states, or opinions of how much emotion something causes them, they are changing their thinking and possibly making their thinking emotional.

Why would it matter if a thought or just the words someone used was emotional or not?

Are the words people choose the primary factor behind what cognition is?

People have beliefs, attitudes, personality dispositions, goals, drives etc that all don't have to be thought about with words necessarily. Someones attitudes (along with the other unconscious processes mentioned) are going to determine what they think to a certain extent. If you have a strong unconscious attitude towards a certain type of person, this might influence what you say when you meet that person, for example.

So when someone thinks about facts, these might influence their attitudes and other subjective unconscious beliefs more or less so than when someone thinks about subjective information.

## Different Experiences of Emotion

Everyone has their own unique experience of emotion - that is obvious. I would further theorize, however, that each different personality type (however many you think there are), has its own unique experience of emotion associated with it. For instance I know that artists can have a unique experience of emotion through their art.

Some people experience emotion in an obvious way, while others experience it in a more subtle way - but probably still equal. I have observed that there are many different variations, but all with the same goal - to experience life in some sort of intense form.

The example for that would be that someone you initially don't observe as being intense is actually intense in some way you didn't notice. The largest example of this I would say is the difference between males and females, males could be labeled as being aggressively intense, while females are passively intense.

There are going to be specific things that each person does to maintain his or her own balance of intensity and non-intensity. No one has everything - stupidity, calmness, intensity, intelligence, simplicity, creativity, logic - they all are felt in each person and balanced in various ways.

In fact, if such a balancing system ceases to function, it could be the cause of a mental illness. For instance if you fail to get along with people you might become depressed, maybe your creativity decreased and your simplicity increased so people don't like you anymore.

## How Emotion is Processed

For many reasons, positive things are processed better than negative ones.

The idea that the mind processes positive things better than neutral and negative ones is not new. However, this idea is much more significant, and it applies in many more circumstances than it would be assumed from just this singular idea alone. For instance, this idea could mean that people are simply more open to positive, happier emotions than negative ones. That things which cause pleasure are better and clearer understood than something which is painful. However, something painful may cause you to become more awake, and this in turn would lead you to process information better. This information itself might be pleasurable, even though the original stimulus was painful. If the stimulus is negative, you would still process it better because of the original negative stimulus which “woke” you up. There are examples of negative things which cause people to pay attention, something like spanking, any loud noise (scratching a fingernail on a chalkboard for one), or even a painful emotional experience could cause you to take life more seriously temporarily, and this might cause you to be more awake, active, or intellectual. However, those negative things just make someone better able to receive or understand positive stimulus more so than negative, because someone is still probably going to ignore negative information more than positive information, even though they are in a more alert state. Negative things are ignored because, simply, people tend to believe what they want to believe. It is almost as if for every emotion someone says, “do I want that?” and if the answer is yes, they are much more responsive to it. So someone might ignore someone they don’t like, and pay attention to someone they do. Or, if someone doesn’t like someone, then that person doesn’t cause as much pleasure because the other person has decided to ignore them. It is pre-conceived notions and conceptions of the person, or even an understanding of who that person is, that determines what emotions that person causes. It is like real facts about that person are being stored unconsciously, and then those facts are brought up in the future to determine how much pleasure that person is going to cause. This ties into the idea that positive things are processed better than negative ones because if something is positive, or if you “think” something is positive (which might mean having preconceived notions about someone) then that person is going to generate less pleasure for you because you think



they are not positive. What then is the difference between thinking if they are positive and them actually being positive? The difference is at some level (unconsciously) you are thinking that they are positive, you just might not be consciously aware that you are thinking those things. You probably also don't have control over those thoughts. Conscious awareness of as much of what is going on unconsciously with those thoughts will enable someone to understand what is going on, and possibly change what those thoughts are.